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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Astronomy and General Physics considered with reference to Natural Theology.* By the Rev. WILLIAM WHEWELL, M.A. Fellow and Tutor of Trinity College, Cambridge. 8vo. Pp. vii. 381. London: W. Pickering. 1833.

THE Right Hon. and Rev. Francis Henry, Earl of Bridgewater, who died in 1829, directed in his will the sum of 8,000*l.* to be placed at the disposal of the President of the Royal Society, to be paid to a person or persons appointed by him to write, print, and publish 1,000 copies of a work "On the Power, Wisdom, and Goodness of God, as manifested in the Creation." Mr. Davies Gilbert, the late president, acting with the advice of the Archbishop of Canterbury and the Bishop of London, and with the concurrence of a nobleman immediately connected with the deceased, nominated eight persons to write separate treatises on the different branches of the subject, of which the volume before us contains one. Whatever opinions may be entertained of the judgment displayed in the disposition of the subject allotted to each of the individuals selected, there can be no doubt that Mr. Whewell has performed the task assigned him with no less credit to himself than advantage to the reader; and though he writes under an appearance of restraint, naturally induced by a subject not of his own immediate choosing, his reasoning is plain, cogent, and convincing. His work also exhibits a uniformity of design, as well as of argument, which will scarcely be the case with some of the series. Chemistry and Meteorology, for instance, take part, in the division assigned to Dr. Prout, with the Function of Digestion. Surely it would have been more congruous to have united the latter with the speculation of Sir Charles Bell, and to have left the former unlogged with their anomalous accompaniment. But we shall see in due time.

It is the object of Mr. Whewell's Treatise, which is the third in the promised series, to prove, that the laws of nature, by their mutual

adaptation, afford a convincing proof of a creating and presiding Intelligence; and to shew that our knowledge of the universe, advancing with the progress of the physical sciences, harmonizes with the belief of a wise and good God. While Revelation alone can effect the great end of religion, and prepare mankind for a future and more exalted state of being, still, by "looking through nature up to nature's God," the mind is led to acknowledge the perfections of the Divine Legislator, and the wisdom and goodness manifest in his government of the world. Assuming therefore the leading facts of the course of nature as sufficiently proved by astronomers and natural philosophers, our author traces in his first book the laws which prevail in the organic system of the earth, and their adaptation to the nourishment, the enjoyment, and the diffusion of living things, as indicating an object worthy of a creating wisdom. In proof of this position, the following general fact is fully established and exemplified:—

That those properties of plants and animals which have reference to agencies of a periodical character, have also by their nature a periodical mode of working; while those properties which refer to agencies of constant intensity, are adjusted to this constant intensity: and again, there are peculiarities in the nature of organized beings which have reference to a variety in the conditions of the external world, as, for instance, the difference of the organized population of different regions: and there are other peculiarities which have a reference to the constancy of the average of such conditions, and the limited range of the deviations from that average; as, for example, that constitution by which each plant and animal is fitted to exist and prosper in its usual place in the world.

And not only is there this general agreement between the nature of the laws which govern the organic and inorganic world, but also there is a coincidence between the *arbitrary magnitudes* which such laws involve on the one hand and on the other. Plants and animals have, in their construction, certain periodical functions, which have a reference to alternations of heat and cold; the length of the period which belongs to these functions by their construction, appears to be that of the period which belongs to the actual alternations of heat and cold, namely, a year. Plants and animals have again in their construction certain other periodical functions, which have a reference to alternations of light and darkness; the length of the period of such functions appears to coincide with the natural day. In like manner the other arbitrary magnitudes which enter into the laws of gravity, of the effects of air and moisture, and of other causes of permanence, and of change, by which the influences of the elements operate, are the same arbitrary magnitudes to which the members of the organic world are adapted by the various peculiarities of their construction.—Pp. 18, 19.

When the coincidence here spoken of is distinctly brought before the reader, it will, we trust, be found to convey the conviction of a wise and benevolent design, which has been exercised in producing such an agreement between the internal constitution, and the external circumstances, of organized beings. We shall adduce cases where there is an apparent relation between the course of operation of the elements and the course of vital functions; between some fixed measure of time or space, traced in the lifeless and in the living world; where creatures are constructed on a certain plan, or a certain scale, and this plan or this scale is exactly the single one which is suited to their place on the earth; where it was necessary for the Creator (if we may use such a mode of speaking) to take account of the weight of the earth, or the density of the air, or the measure of the ocean, and where these quantities are rightly taken account of in the arrangements of creation. In such cases we conceive that we trace a Creator, who, in producing one part of his work, was not forgetful or careless of another part; who did not cast his living creatures into the world to prosper or perish as they might find it suited to them or not, but fitted together, with the nicest skill, the world and the constitution which he gave

to its inhabitants; so fashioning it and them, that light and darkness, sun and air, moist and dry, should become their ministers and benefactors, the unwearied and unfailling causes of their well-being.—Pp. 19, 20.

Mr. Whewell's first example of terrestrial adaptations is taken from the manifest adjustments of the dimensions of the solar system to the powers of vegetable life.

The relation (he observes) is as clear as that of a watch to a sundial. If a person were to compare the watch with the dial, hour after hour, and day after day, it would be impossible for him not to believe that the watch had been *contrived* to accommodate itself to the solar day. We have at least ten thousand kinds of vegetable watches of the most various forms, which are all accommodated to the solar year; and the evidence of contrivance seems to be no more capable of being eluded in this case than in the other.—Pp. 31, 32.

In the same manner, the pairing, hatching, and fledging of birds, and the transformation of insects, occupy a peculiar season of the year; and the same argument may be applied to the entire animal creation. So also the diurnal period is adapted to the purposes of vegetation, as appears by the opening and shutting of certain plants at regular periods of the day; and to the animal functions of waking, sleeping, eating, &c. Respecting this latter economy, Mr. W. remarks:—

The hours of food and repose are capable of such wide modifications in animals, and above all in man, by the influence of external stimulants and internal emotions, that it is not easy to distinguish what portion of the tendency to such alternations depends on original constitution. Yet no one can doubt that the inclination to food and sleep is periodical, or can maintain, with any plausibility, that the period may be lengthened or shortened without limit. We may be tolerably certain that a constantly recurring period of forty-eight hours would be too long for one day of employment and one period of sleep, with our present faculties; and all, whose bodies and minds are tolerably active, will probably agree that, independently of habit, a perpetual alternation of eight hours up and four in bed would employ the human powers less advantageously and agreeably than an alternation of sixteen and eight. A creature which could employ the full energies of his body and mind uninterruptedly for nine months, and then take a single sleep of three months, would not be a man.—Pp. 39, 40.

Now how should a reference be at first established in the constitution of man, animals, and plants, and transmitted from one generation of them to another? If we suppose a wise and benevolent Creator, by whom all the parts of nature were fitted to their uses and to each other, this is what we might expect and can understand. On any other supposition such a fact appears altogether incredible and inconceivable.—P. 41.

By a similar mode of reasoning, the vital powers of vegetables and animals are then shewn to have forces which correspond to the force of gravity; the mass of the earth, the magnitudes of the ocean and the atmosphere, the various natural phenomena of freezing, thawing, and evaporation, and the laws of electricity, are proved to be adjusted in such a manner to their support, as could alone be effectual to that end; and the vibrations of the air and of ether, are demonstrated to be precisely adapted to the sentient faculties of man in the production respectively of sound and light. Whence then, and why, have we such

laws and such quantities as those which occur in the natural system of the universe, and none other? It must surely be the work of design; and if so, it cannot be doubted of a most wise and benevolent Contriver.

The second book is occupied with "cosmical arrangements," or the mutual relations of the sun, the earth, the moon, the planets and their satellites, the fixed stars, and other heavenly bodies. After a brief description of the solar system, the regularity of its structure is shewn to be inconsistent with the notion of accident in the arrangement; and "no one," says the author, "can believe that the orbits of the planets were made to be so nearly circles by chance, any more than he can believe that a target was painted in concentric circles by the accidental dashes of a brush in the hands of a blind man." The system, however, is not merely regular and symmetrical, but it seems to be the only one which would answer the purpose of the earth, as any greater or less eccentricity of orbit would produce an inequality of heat at two seasons of the year, destructive to animal and vegetable life. It appears also that the arrangement is precisely that which is necessary to the *stability* of the system; that the position of the sun in the centre is better adapted than any other position could be, to those periodical returns of solar influence, which fit the constitution of the living creation; that the compensating light of the moon and the satellites, for the diminished light of the sun at greater distances, the stability of the ocean, the law of gravitation, and, in fact, all the arrangements by which the system is kept together, augur an adaptation of the construction of the material world to the nature of man.

Having concluded the philosophical portion of his subject, Mr. Whewell proceeds, in the third and last book, to take it up more particularly in a religious point of view; to point out the connexion which may be perceived between the evidences of creative power, and of moral government in the world; and to shew that the only legitimate deduction from the most comprehensive aspects of nature and philosophy, is that of the presiding government of a Creator, allwise, almighty, of infinite knowledge and inexhaustible goodness. However remote the connexion may appear between the study of nature and the religious interest of man, yet it is easy to trace an identity between the Creator of the universe, and the Author of the conscience and the affections. It would be impossible to analyse the reflections of Mr. Whewell upon this interesting subject of inquiry with any degree of perspicuity; and we must therefore be content to refer to his work itself, as affording a novel and truly philosophic view of the existing connexion between natural and revealed religion. One illustration, the first which he adduces, we must extract; and it affords a good specimen of the manner in which this part of the subject is treated.



The *atmosphere* is a mere mass of fluid floating on the surface of the ball of the earth; it is one of the inert and inorganic portions of the universe, and must be conceived to have been formed by the same Power which formed the solid mass of the earth and all other parts of the solar system. But how far is the atmosphere from being inert in its effects on organic beings, and unconnected with the world of life! By what wonderful adaptations of its mechanical and chemical properties, and of the vital powers of plants to each other, are the development and well-being of plants and animals secured! The creator of the atmosphere must have been also the creator of plants and animals: we cannot for an instant believe the contrary. But the atmosphere is not only subservient to the life of animals, and of man among the rest; it is also the vehicle of voice; it answers the purpose of intercourse; and in the case of man, of rational intercourse. We have seen how remarkably the air is fitted for this office; the construction of the organs of articulation, by which they are enabled to perform their part of the work, is, as is well known, a most exquisite system of contrivances. But though living in an atmosphere capable of transmitting articulate sound, and though provided with organs fitted to articulate, man would never attain to the use of language, if he were not also endowed with another set of faculties. The powers of abstraction and generalization, memory and reason, the tendencies which occasion the inflexions and combinations of words, are all necessary to the formation and use of language. Are not these parts of the same scheme of which the bodily faculties, by which we are able to speak, are another part? Has man his mental powers independently of the creator of his bodily frame? To what purpose then, or by what cause, was the curious and complex machinery of the tongue, the glottis, the larynx produced? These are useful for speech, and full of contrivances, which suggest such a use as the end for which those organs were constructed. But speech appears to have been no less contemplated in the intellectual structure of man. The processes of which we have spoken, generalization, abstraction, reasoning, have a close dependence on the use of speech. These faculties are presupposed in the formation of a language, but they are developed and perfected by the use of language. The mind of man then, with all its intellectual endowments, is the work of the same artist by whose hands his bodily frame was fashioned; as his bodily faculties again are evidently constructed by the maker of those elements on which their action depends. The creator of the atmosphere and of the material universe is the creator of the human mind, and the author of those wonderful powers of thinking, judging, inferring, discovering, by which we are able to reason concerning the world in which we are placed; and which aid us in lifting our thoughts to the source of our being himself.—Pp. 255—258.

Here then we must part with Mr. Whewell and his admirable Treatise. Another of the series has just come to our hands, to which we shall direct attention in our next number. We have only time at present to state, that it is every way worthy of the acknowledged talent and high reputation of the writer, Professor Kidd, of Oxford.

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ART. II.—*The Ordination Service of the Rev. Ebenezer Temple, of Birdbush, Wilts, Oct. 12, 1831.* London: G. Virtue; and Rev. E. Temple, Birdbush. Pp. 79.

"A bird in the hand is worth two in the bush," says the proverb; we therefore prefer taking a peep behind the scenes, as it is here offered, to waiting for any clearer development of the feelings and objects of *dissent*, as about to be evidenced, when the next act of our legislative drama shall have been brought forward. Perhaps no publication, of

late years, has proved to us the *animus* of our modern nonconformists so distinctly as this little tract; for it fully bears out, in all its points, the excellent remarks of the author of the "Treatise on Dissent," which has already appeared in our pages. This publication details the proceedings of the ordination of an Independent minister, and speaks (as we have been *authoritatively* informed) the opinions of the Independents. A brief history of, as it is called, "The Church of Birdbush, Wilts," introduces the services;—a history odd enough in itself,—as it occurs here and in Calamy's Nonconformist's Memorial, to which we refer our readers, if they are curious to know how the shepherd became a minister; and Mr. Ince's meeting-house "has continued unto *this day*, upwards 150 years, a gathered congregation of dissenters," yclept the Church of Birdbush.

The Introductory Address, by the Rev. T. Durant, of Poole, Dorset, heads the Services. Mr. Durant, we have understood, is a mild and moderate man, and, though self-educated, more learned than many of his brethren. We have also been informed, that the sentiments expressed in this Address express the sentiments of nine in ten *moderate* dissenters. We will take then his opinion as theirs on some interesting points of inquiry, and in his own words.

I shall, first, consider—*What is included in our notion of ORDINATION itself.* We do not, with the catholic, consider it as the conveyance of a certain mysterious quality, termed, *the grace of ordination*, which, it appears, is so indelibly affixed to the ordained, that no time,—no vice,—no, nor everlasting perdition itself,—can remove;—nor, with the rigid episcopalian, do we consider it to be the conferring of a power to preach the gospel and administer its ordinances, without which authority, lineally descended from apostles through the unbroken succession of bishops, every ministration must be invalid.—With us, it is the recognition of a relation founded upon the mutual agreement of a people and a pastor—an orderly and scriptural method of designating a Christian brother to the work and office of a bishop—by the laying on the hands of the presbytery;—of sanctioning, so far as our presence and services can sanction, the choice and conduct of both parties, and of uniting to devote him to God, and to implore upon him and the people of his charge the divine benediction.

The people have, in our opinion, exercised a divine and inalienable right in choosing our brother. They have, indeed, no right to dictate to him or to any other man the articles of his creed. Every man must be left to the exercise of his own judgment. But they have a right to ascertain, as far as possible, the personal religion and the doctrinal sentiments of the man to whom they have agreed to look as their overseer and guide. And our mode of ordination, by requiring from the ordained an account of his Christian experience, of his motives for engaging in the ministry, and of his opinions on the essentials of Christianity, affords as great a security as the present state of human nature permits, for the permanence of a holy and evangelical ministry in our churches. And if a man dares, on such an occasion, and at such a moment, to equivocate and deceive, to employ ambiguous language—and to creep, by any disingenuous methods, into the pastorate—he deserves equally the pity and contempt of every honest man, and he can expect nothing but the frown and curse of heaven upon himself and his future engagements. That which commences in perfidy can end only in disgrace and disappointment.—Pp. 6—8.

Of the definition of *the Church*, as it is well known, we need not make mention; but of the "*specific form of Church government*," we extract the following:—

Episcopalians, presbyterians, and congregationalists, with that nice discernment which strong prepossession upon almost any subject uniformly imparts, have each seen their particular "platforms" of church government, as they were once termed, laid down with, at least, as much precision as was the Mosaic ritual. And it has been triumphantly asked, in turn, by each party, "Can it be supposed that Christ, the great lawgiver, legislating, not for one people and one age, but for all people and all ages, should have left his church without regulations on every thing connected with ecclesiastical order, as definite and obvious as those which were given under the law?" The question must, however, be determined, not by reasonings, but by facts. And, is it a fact that there is such a precise form of government laid down? The very circumstance that three opposing systems have been discerned, with equal clearness, by the friends of each, affords a strong presumption, that none is laid down with absolute precision. It is at any rate certain, that some men of apparently dispassionate minds, of no inconsiderable research, and of no mean powers, have failed to discover any exact form.—Pp. 10, 11.

It is, indeed, questionable with many, whether any church in the present day, is, or can be, precisely the same as churches founded and governed by the apostles—men who, in consequence of their immediate commission from Christ, their endowment with miraculous powers, and their inspiration by the Holy Ghost, possessed a plenary authority among men—and who, it is clear, had not, and could not have, any successors in their office. The independency of each church, and the voice of the people in managing the affairs of each church (though all the churches maintained an intimate and most friendly union) are, however, pretty clearly taught us. Candid presbyterians, as the late Principal Campbell, in his *Lectures on Ecclesiastical History*; and candid episcopalians, as the present Bishop of Lincoln, in his admirable work upon Tertullian, admit the independency of the churches for the first two or three centuries. And Lord Chancellor King, in his elaborate work on the constitution, discipline, &c. of the earliest ages of christianity, has demonstrated the fact—a fact which even Bingham, in his *Ecclesiastical Antiquities*, cannot deny. Yet candour must, in turn, admit, on our side, that we have not been able to find, either in the New Testament, or in the earlier records of the church, a model which forms the exact prototype of that rigid, insulated, unsocial independency, for which but few indeed have argued, though upon which too many may have acted.—Pp. 12, 13.

With respect to the *officers* of the Church we read—

With the long train of officers, from the pope—that most distinguished of patriarchs—through all the gradations of metropolitan, exarch, archbishop, dean, archdeacon—down to the pew-opener—who constitute the orders of the papal church; the Scripture claims no other acquaintance than that which arises from its prophetic denunciations of the whole system of anti-christianism—seated in the throne, and usurping the attributes of the Great Lawgiver and Judge of the church. And we must be pardoned for refusing to acknowledge, in our churches, distinctions, offices, and authority which have originated solely in the ignorance or ambition of mankind. There is, indeed, no difficulty in ascertaining the principles in our corrupt nature from which the successful usurpation has originated: and the advance of episcopacy, from its most simple form of parochial pastorship, up to its abused and intolerable form in the papacy, admits of an easy illustration from the history of the church.

Many of our good forefathers—nursed in the bosom of the Romish church, did not, in some cases, perceive all the blemishes of their mother; and, consequently, left untouched many of her evils, which appear to us harsh and intolerable: while others, who clearly saw her defects, were, perhaps, afraid to attempt too much, lest by aiming at the attainment of all that was desirable, they should risk the loss of all. It is not my province to pronounce upon the propriety of the measure. I merely refer to the fact, that the reformers, whether from an enlightened prudence, or from a timid and short-sighted policy, did, actually, keep pace only with the march of public opinion. They left to other, calmer, and more favourable times, the prosecution and perfecting of measures to which they felt themselves, under their circumstances, unequal. We thank God, and bless their memory, for what they did effect. And we are probably acting in the genuine spirit of their principles, while we maintain our dissent from the very church which they planted by their labours, and strengthened by their sufferings.—Pp. 15—17.

Again,

But the legal intertwining of Christianity with civil institutions, the throwing of ecclesiastical appointments into the hands of mere politicians, the buttressing of a state with the immortal principles of a purely spiritual dispensation; in a word, *the political establishment of some form of Christianity*—differ, *in toto*, from all those speculations to which I have already directed your thoughts. And I shall not consider myself as deviating from the plain path of duty, in soliciting your candid attention to a few remarks upon this subject, for it is closely connected with the ordination of a minister over a dissenting church. *Why do we dissent?* Is it, that separation from many whom we love and revere, as the excellent of the earth, possesses an intrinsic charm? Or, is it, that the imperial power of conscience sternly enjoins upon us the duty of coming out, even from among *them*, and being separate?

The simple question of an establishment must not be confounded with any particular mode of ecclesiastical government. An establishment may be catholic or protestant, episcopal or presbyterian. I may be a catholic, an episcopalian, or a presbyterian, and object, as strongly as any congregationalist, to an establishment. Few men are more decidedly episcopalian than those of the North American churches; yet few men have shewn themselves more hostile to an established religion than the late Bishop Hobart, of New York, who was nearly as high a churchman as Laud himself.—Pp. 18, 19.

To balance this we find the unction of flattery soothing the supposed pain of such a confession as has gone before; and to shew ourselves as candid as either "Principal Campbell," or "the present Bishop of Lincoln," we take the sweet as well as the bitter of the draught before us.

That I may not be considered an unfair or intemperate opponent of our established church, I solemnly declare, that there is not, in the church of England itself, an individual who more cordially rejoices than I do in its improved and improving state: there is not one who more ardently wishes that success may attend the labours of those admirable and devoted men, who honestly fill its pulpits—there is not one, who more longs to see among its ministry a unity in the great principles of evangelical religion, common to the reformed churches, instead of the actually existing diversity and hostility of opinion, ranging through all the intermediate shades, from pelagianism—aye, from unitarianism itself—to the extravagant absurdities and filthy abominations of antinomianism—there is not one who more earnestly desires to see the established church accomplishing all the great moral and religious objects of our common christianity, than myself! Some of my most esteemed friends are members and ministers of that church—persons, whose virtue, integrity, piety, and active zeal I admire—at whose feet I would, in many things, be content to sit as a learner, with whom I hope to dwell in the blest communion of heaven—persons, however, who concede to me, what, in turn, I concede to them, the right of forming and expressing our own independent opinions.—Pp. 19, 20.

But hold—

It has been long asserted by disinterested men, who have been capable of thinking, and who have dared to think; and it is now beginning to be admitted by many members and advocates of establishments themselves; and it is ranked, by a certain class, among the first principles of political science; that the church is far from being, in all cases, the strength of an administration; that, instead of being its ornamental pillar, contributing at once to its beauty and support, it sometimes becomes an unsightly incumbrance, impeding the movements, embarrassing the measures, defeating the noblest objects, of a liberal ministry. Churchmen have been, in not a few instances, like elephants in war, effective against the opponent, while they could be moved at the will of the mob; but when, from caprice, or cowardice, or some unknown cause, they have shrunk from the conflict, have become dangerous, terrific, destructive to their allies and friends, and, in their backward course, have left their former managers and masters overthrown and trampled upon; the prey and the sport of their antagonists.—Pp. 21, 22.

"The Church! The Church!" has been the common watchword among the covenanters of Scotland, (though in their case, accidentally associated with efforts for

the attainment of *civil* freedom,) the high-churchmen of England—the fanatics of Spain and Portugal.—P. 22.

“The support of administration!” Yes! Almost ever, when an administration had for its object the extension of regal prerogative—Seldom, if ever, when an administration aimed to consolidate and extend the privileges of the people!—P. 23.

“The support of government!” If a government, more liberal or sharp-sighted than its predecessors, attempt to remove from the church and state—from our common christianity—the disgrace of converting a holy sacrament into a political distinction, they are paralyzed by the cry, “The church is in danger!”—P. 23.

Now, all this has arisen, not from the circumstance of its being an episcopal church, with a liturgical service; not in consequence of its clergy being men of inferior learning, of narrower minds, or of less excellency than their dissenting brethren, for it is far otherwise; but wholly in consequence of its being an *establishment*, conferring exclusive emoluments and distinctions on a privileged class of the community!—P. 24.

Let the church, for me, enjoy its revenue, subject only to such arrangements for the general comfortable support of its bishops and pastors as the legislature, which may control all *national* property (and the church has gloried in being a *national* church) shall deem least oppressive to the people, and most advantageous to the clergy. I, as an individual, (and I speak the language of many dissenting friends of respectability,) do not wish to rob the church of one farthing of its revenues. But will episcopacy suffer, by being disunited from the state? If episcopacy be an apostolic institution, which we deny, but which its friends maintain; would it become really, or in the general estimation, less sacred, if stripped of its secular appendages, and presented in the unadorned beauty of its primitive simplicity? If the ministers of the episcopal church preach, with fidelity and fervour, the glorious gospel of the grace of God, will that gospel be less efficient, because less princely revenues are showered upon the few higher, and more equitable revenues are bestowed upon the numerous inferior and laborious clergy? Will the pure word of God, that sword of the Spirit, be less powerful, if applied without the envelopments of lawn and ermine; without being studded and decorated with patrician jewellery? Will it not, to say, the least, be as mighty, through God, if wielded by Bishop Chase and others in North America, who, while superintending their extensive dioceses, are found, in some cases, actually and laboriously working with their own hands in the erection of colleges and churches?—Pp. 24, 25.

These are our views,—views held in common by the great body of congregational dissenters,—views which they have held almost from the moment of their *origin in modern times*, (for I must be permitted to take for granted, as a consistent congregationalist, that the great principles of our church government, though, for many centuries buried beneath a mass of antichristian doctrines and ceremonies, *are coeval with christianity itself*.)—Pp. 25, 26.

After this follows “the Confession of Faith,” consisting of a series of questions and answers, the former by the Rev. Thomas Evans, and the latter by the Rev. Ebenezer Temple, the pastor of Birdbush. To go through the whole history of his “*call*” is not our object; but we take the reasons of this minister, for choosing the Protestant Dissenters of the Congregational order.

My principal reasons of dissent from the national church, are these—its connexion with the state, consequently involving the interference of secular power in that kingdom which we are expressly told is not of this world—its delegating that authority to the king of England, which only belongs to him who is the King of kings and Lord of lords—the creation of many offices and officers in the church, for which there is no warrant in scripture, or by early usages of the church of Christ in its purest state—its assumption of the power to decree rites and ceremonies, we cannot but view as an infringement on the authority of Christ, the only legal head of the church—the unscriptural efficacy given to the ordinance of baptism, it being substituted for regeneration by the Holy Ghost—also, the administration of the Lord’s supper without a proper regard to the moral or religious qualifications of

the persons receiving it. These are my principal reasons for dissenting from the church established by law, and for the same reasons, I am induced to exercise my ministry among Protestant Dissenters of the Congregational Order.—P. 34.

In answer to another question he says, “*I intend to exhibit the cross of Christ in the pulpit.*”—P. 37. Query—what does the Papist less or more?

Having witnessed his confession before many witnesses, the Rev. Ebenezer Temple is then dismissed with a brief commendation to God; an ordination prayer is offered by the Rev. Joseph Hyatt, of Wilton; and a charge on Acts ix. 6, by the Rev. A. Fletcher, of London (by whom Mr. Temple was converted, p. 32), delivered as the conclusion of the ceremony, so far as concerns the minister. There is nothing exceptionable in this charge as a sermon; and therefore it is not a subject for blame so much as for its quaintness, that we notice the following expressions:—

It is your privilege and duty now to address your divine Master in the language of St. Paul, *Lord, what wilt thou have me to do?* He is present to answer your request. You shall not hear his voice *immediately*. Without a miracle, if he were now to speak immediately in the midst of us, it should so overwhelm our feeble nature, that it would strike us dead on the spot. I therefore appear before you, to give you the answer of your Lord to your humble and dutiful request.—Pp. 40, 41.

One piece of advice we cannot but think very applicable to some dissenting preachers, if not occasionally to the author of the charge himself.

Drollery and irreverence in the pulpit, remind me of merriment by the bedside of a dying man! Can any indulge in irreverent preaching, and at the same time believe that they are standing betwixt the living and the dead? Impossible—P. 44.

The concluding part of the “Ordination Service” of the Rev. Ebenezer Temple, is a sermon entitled *The Proof of Love*, on 2 Cor. viii. 24; addressed to the assembled congregation by J. E. Good, of Salisbury: and we take it to be the most instructive part of the whole affair. For it opens to our view, not the plan, but the *working* of the system adopted by dissenting ministers.

Mr. Good sets out with declaring that

We know of no superiority or influence which the pastor of one church has over the members of another church, save that which may be awarded him by their voluntary offering. The second observation is, that I do not mean to cast any reflection upon you as to the *past* by the exhortations I may give you as to the *future*. With some of you I am on terms of affectionate intercourse, and of others I know nothing to their disadvantage as christians. You will not therefore suppose that I mean to imply reproach, or to express a doubt of the propriety of your department as a religious society.—Pp. 60, 61.

And that—

The followers of the Baptist were known by their austerities and abstemiousness—those of the Pharisees by their ostentatious display of piety—their dress and ceremonies—but the disciples of the Saviour were to be distinguished, not by conformity—to any peculiar sect, or non-conformity to the decent customs and usages of the society with whom they may mingle—but by love. Every man is allowed a preference



adopted from conviction and prayer, but that preference for certain forms of religion and modes of worship is not religion itself. The dress is not the man. We have as much real and solid godliness as we have of the love of God in the heart, and no more.—P. 63.

Such a *salvo* was necessary for the lesson his hearers were to receive. It is impossible to do more than take the different steps in this lesson as they occur; and we prefer the plan of leaving the speaker to tell his own tale.

When once a coldness enters the heart towards the minister, farewell for ever to all improvement under his ministry. And as that coldness grows, as grow it will, the evil consequences will become more and more apparent. Should he be assailed by slander, or aspersed by calumny, the ear will be readily disposed to credit the injurious tale; at length a deep rooted prejudice is entertained—and from that day, nothing he ever may say or do will be right. Should he live as devout as an angel; and should he spend his strength in the service of God with the zeal of an apostle, still it will be all wrong. If there be no positive causes of complaint against him, there will be imaginary ones; and the jaundiced eye of prejudice will pervert every action, and every step to his disadvantage—perhaps his ruin. If, therefore, you would avoid such a sinful and wretched alternative, guard against the beginning of a spirit of indifference with respect to him.—Pp. 64, 65.

There is nothing more disgraceful to a society of professed christians, than to act towards their ministers as children with their toys. They are every thing to-day; to-morrow they are passable; and next day are thrown aside.—P. 66.

If a people, able to support their pastor, should allow him to want the necessary comforts of life, they are any thing but New Testament christians.—P. 66.

The righteous law of christianity has laid it down, most unequivocally, that they who preach the gospel as the constant and exclusive labour of their lives, such as the pastors of distinct churches, should live of the gospel.—Pp. 66, 67.

There will be a dreadful reckoning another day, with some of our rich professors, who have eat the fat, and drank the sweet, and lavished their hundreds on the decorations of their houses, or the indulgence of their fancy, but the house of God, and the comfortable subsistence of their pastor, they have quite forgotten!—P. 67.

Two things have always distinguished "the" behaviour "of my people" in this respect, which I would enforce on you. *Punctuality* in the periodical discharge of this obligation. Debts are bad things, and the sooner they are discharged the better. As you wish him to "owe no man any thing" but love, enable him to be regular and prompt in all his dealings, by being so yourselves towards him. I would also exhort, that this transaction be done in *kindness*. Never suppose that you are conferring a favour, for it is not so. It is a debt of sacred honour, and although he may not be able to prosecute his demand in a court of justice, yet that does not make it an iota the less binding on you, as professors of the Gospel.—Pp. 67, 68.

But there are others—oh! how different! Instead of helping him forward, they are for ever throwing impediments in his way; and not unfrequently do they succeed in defeating his good intentions and purposes. These are the *anti-reformers* in our churches, and the fewer such there are among you, the better it will be for you. They are the eternal advocates of things as they are, no matter how corrupt and unscriptural.—P. 68.

They are very much in love, when applied to on foreign or distant objects, with that sage proverb, "Charity begins at home;" a fine maxim truly, but with them it means, as far as they are concerned, that it shall begin nowhere. Ask them for aid for their own sanctuary, and you will hear directly of a long list of losses in trade, so that you will begin to think you must give them something before you leave. Ask them to contribute towards the instruction of the ignorant, and they are afraid the poor will be too wise. Solicit their personal assistance, and they have no time. Thus they continue to evade every duty, and wrap themselves up in their self-complacency, that if they have done no good they have done no harm!—P. 69.

Let me earnestly beseech you to encourage no "busy-bodies," no whisperers, no tale-bearers. Should any such come to you with reports detrimental to his moral character, take them by the arm, and say, "Now you shall go with me to the person who told you these things; and you shall produce your authors or retract your tale." And if you do this, I will venture to say, these pedlars of the devil, who scatter

discord and strife wherever they are, will not often trouble you. They will vend their wares of abomination in another quarter. Always make them prove, or retract, their charge, and they will soon grow weary of calumny. You have, of your own free choice, voluntarily and unanimously chosen him to be your pastor; and he on his part has generously left his widowed mother, and put himself into your hands by accepting your election; and you are therefore bound by every consideration of honour and religion to defend him as far as truth and righteousness will admit.—P. 72.

Never accuse him of personality in preaching faithfully the gospel of the Lord Jesus Christ, in all its lengths and breadths, doctrines and duties. I have too high an opinion of his judgment to suppose he can descend to this. It is an unworthy and pitiful device whenever, and by whomsoever, it may be practised in the pulpit, and he will not be guilty of it.—P. 73.

*Neither the fashionable amusements of the world; nor the pleasures of the chase; nor the midnight festivity will be the cause of his delay. And if, in the ordinary course of occurrences, you should see him pass to the door of your neighbour, do not charge him with disrespect to yourselves or partiality to others, if he should not call on you; he may have business of pressing moment upon his hands at home, and but for the necessity of the case would not leave at that time even for a few minutes his own abode. Duty requires him, or he would not be seen. On these plain matters I need not enlarge; "a word to the wise is enough."*—P. 74.

Let your attendance be early; late coming to the house of God is a wretched habit, and shews a great want of domestic arrangement, perhaps of personal piety. I know how to excuse the mother of a little family, who endeavours to step into the sanctuary unobserved, to hear a part of the sermon, when she was unavoidably prevented from hearing the whole, but this excuse cannot be pleaded in justification of multitudes who may always be present at the commencement of the service if they had any inclination. And let it be constant. If you expect him to preach, he has an equal right to expect you to hear. Week-day services had in many places be better discontinued, and the minister be at liberty to go to some village, to preach the gospel to the hungry, who are earnest for the bread of life, or devote the evening to the discharge of some other pastoral duties, than that he should be required to preach in a large place of worship to a score or two of individuals, who deem the service a matter of course, while the bulk of the congregation neglect it altogether. Perhaps in all our churches there is much room for improvement in this respect.—P. 75.

We could multiply other quotations; but our object is not to criticise, but to state the case of dissent fairly in the words of dissenters; and, therefore, we shall transcribe no other than the concluding sentence of these remarks.

"Happy Birdbush! happy brother who labours there for the salvation of souls; and happy, thrice happy people, the blessed of the churches of the Lord." Wherefore shew ye to him and before the churches the proof of your love, and our boasting on your behalf. Amen and Amen.—P. 79.

We have now gone through this tract, and without any intention, save that of placing before our readers the means of judging for themselves, whether dissent does or does not deserve what we have, in our preceding numbers, stated respecting it. From its own mouth is it condemned. We learn that hostility to the Church is so wrought up with the system, that no opportunity of an open attack, or "*sly fling*" at it is omitted. In the introduction to the "Ordination" of a minister of the Gospel, the Church is made the ground of sentiments not very congenial to the spirit of that religion which the Gospel inculcates, and even contempt of its claims make one of the chief grounds of fitness for the ministerial office; whilst it is necessary to inculcate

principles of *common honesty* into the minds of the people over whom the thus-fitted teacher is to have cognizance. Can any thing be more conclusive respecting the recommendations to dissent, than the exhortations of Mr. Good to the "*happy people of happy Birdbush?*" Let those who would view dissent in its effects on the community at large, read a lesson from this *profitable* sermon, and ask themselves, if such be the treatment experienced by the ministers of their choice, who are to be their spiritual comforters, what sympathy can dissenters be supposed to have *in any way* for members of the Church; and whether, on any occasion, their conjunction can be any thing more than a measure adapted to the one universal end, hostility to the form and constitution of the Established Church.

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## LITERARY REPORT.

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*A Companion to the Book of Common Prayer: being a Compilation of Hymns and Psalms on the Collects, Epistles, and Gospels; and on the Fast, Festivals, and Rites of the United Church of England and Ireland.* London: Smith, Elder, & Co. 1832. Pp. xvi. 408.

A SELECTION by a lady, dedicated to Dr. Card, Vicar of Great Malvern. Like all similar undertakings, it has an unconquerable fault—impracticability in operation. The poems are well suited to the subjects, but must rather be "*said*" than "*sung*." They are intended for the Church, but they suit the closet better; and thither, we think, they will eventually find their way, at least with such as there use the beautiful Liturgy of our Church as a *daily* book of prayer.

*American Poetry, Religious and Moral, selected from the most popular Authors.* London: Hamilton, Adams, & Co. Pp. viii. 124.

MINIATURE books are now much in vogue; and for many of them we are indebted to the publishers of this. We think a better selection, as to *poetical* merit, might have been formed from the abundance of transatlantic sweets that are scattered along the walks of western literature; but the present collection is at once pleasing and pious, and is well adapted for a present to a young person. To any one, the beautiful and affecting

simplicity of Bryant and Flint, the manly numbers of Willis, and the piety of Percival, have many charms; and the strains of Mrs. Hales, Mrs. Sigourney, and Mrs. Gilman, are fit companions for the numbers of our Hemans, Howitt, and Emra. We have no room here for extracts, but we have given place elsewhere in this Number, in conformity with a plan which we have some time pursued, to a few lines of poetry, and those verses are taken from this little book.

*The Christian's Privilege; or Words of Comfort for his House of Sadness.* By the Rev. DISNEY ROBINSON, M.A. Curate of Tinningley, in the Diocese of York. London: Seeley. 1832. 12mo. Pp. vii. 196.

A SPIRIT of piety and trust in God's mercy pervades these pages; but there are sentiments occasionally expressed in them which could make us wish that they had not been published.

*Expository Discourses on the Gospels, for every Sunday in the Year, and the principal Festivals of the United Church of England and Ireland.* By the Rev. JOHN HALL, B.D., Rector of St. Werburgh's, Bristol. London: Hamilton; Bristol. Chilcott. 1832. 2 vols. Svo. Pp.

SOME time since we gave a favourable notice of Mr. Hall's discourses on the

XXXIX Articles; and we are glad of another opportunity of meeting on the same terms of hearty and sincere commendation. His present volumes bespeak his earnest activity in the discharge of his parochial duties; and they are likely to contribute, by their publication, to the promotion of Christian edification beyond the more immediate sphere of his ministerial exertions. If his language is not very highly wrought, or his periods very nicely turned, he is always plain, practical, and pious.

1. *The New Testament of our Lord and Saviour Jesus Christ; with a Commentary, consisting of Short Lectures for the daily Use of Families.* By the Rev. CHARLES GIRDLESTONE, M.A. Vicar of Sedgley, Staffordshire. Part II., containing the Gospel of St. Luke and St. John. Oxford: Parker. London: Rivingtons. 1833. 8vo.

2. *Seven Sermons, preached during the Prevalence of the Cholera in the Parish of Sedgley; together with a Narrative of this Awful Visitation, and of the Religious Impression produced in the South of Stafford, Mining District.* By the Rev. C. GIRDLESTONE, M.A. London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. xl. 108.

Of both these volumes we can only repeat what we have frequently said before, with respect to Mr. Girdlestone and his publications. The former is a continuation of his Commentary on the New Testament, which had our warm commendation at the time when the preceding part appeared; and the latter is an addition to the several volumes of sermons, of more than ordinary excellence, which the writer has already published. Although the calamity which immediately suggested them has happily abated, they are still calculated to do considerable good; and the narrative prefixed to them is peculiarly interesting, both in a religious and a documentary point of view. We wish we could unite as cordially with Mr. G. in his notion of Church policy, as we sincerely admire his energetic devotion to the duties of a parish priest. Here he claims undivided respect and admiration, while he excites a deeper regret that his Letters on Church Reform have ever been given to the world.

*The Doctrine of the Church of Geneva, Second Series; comprising Discourses by the following modern Divines of that City:—Bastard, Bouvier, Cellérier, jun., Chenevière, Cheyssière, Munier, Naville.* Edited by the Rev. J. S. PONS, Minister of the French Episcopal Church, Eglise des Stecs; and the Rev. R. CATERMOLE, B.D. London: Treuttel, and Co. 1832. Pp. 319.

THE Scottish is perhaps the only Presbyterian Church which has not extensively lapsed into Socinianism. A melancholy defection of this kind has taken place in the mother church of the school, and it is, we suppose, by way of shewing that all knees at Geneva have not bowed to Baal, that the present publication is put forth. There is certainly nothing objectionable in this collection; but the distinguishing doctrines of the Gospel are not so decidedly advanced as might be expected in a selection apparently designed to vindicate the orthodoxy of Geneva. An impressive ordination sermon will be found in the appendix, with the Genevese form (shades of Calvin and John Knox!) of ordination; and there is a very sensible sermon on dissent, which those dissenters from our Church, who profess the creed of Geneva, would do well to read. They will be astonished to find their whole policy relative to our Church most decidedly, and by no means sparingly, condemned.

*The Last Days of our Lord's Ministry; a Course of Lectures delivered in Trinity Church, Coventry.* By the Rev. WALTER FARQUHAR HOOK, M.A. Prebendary of Lincoln, Vicar of the Parish of the Holy Trinity, Coventry, and Chaplain in Ordinary to his Majesty. London: Duncan. 1832. 8vo. Pp. viii. 341.

THE events of the three last days of our Lord's ministry are considered in these lectures, which were delivered daily during passion week, under the several heads of—1. Christ our Passover. 2. The Lord's Supper. 3. The Agony. 4. The Apprehension. 5. The Trial. 6. The Crucifixion. 7. The Burial. It is not from any novelty in the materials of which the volume is composed, but from the researches into the labours of our old divines, and for the ability with which the rich stores discovered in their writings are worked up, that its value is to be estimated. At the end of each lecture

the authorities are given at length, and they exhibit a fund of practical theology connected with the important subject under discussion, well worthy of an attentive perusal. There are also a variety of remarks on ecclesiastical antiquities and church discipline, which will amply repay the inquiring reader in their perusal. The work is equally adapted for the information of students, and the instruction and consolation of Christians in general.

*Example: or Family Scenes.* London: Smith & Elder. 1832. 12mo. Pp. iv. 244.

"SPIRITUAL instruction personified," or "Family Sermons delivered in the form of a Tale," would have been titles equally descriptive of this little volume. No friends to what are called *religious novels*, we cannot say that our taste in that way is materially heightened by the "Example" of these "Family Scenes." There is no harm indeed in the principles they advocate; but the lessons which the author intends to convey did not want the aid of fiction to advance their importance.

*My Station and its Duties. Narrative for Girls going to Service.* By the Author of "The Last Day of the Week." London: Seeleys. 1832. Pp. 216.

THERE is no flattery in recommending most strongly this interesting little book. If it were put into the hands of servants, especially females, for whom it is expressly intended, it might be productive of much good. The precepts and directions it contains are so well introduced that they cannot lose their effect; and the narrative itself is very pleasingly composed and told. We wish it success.

*The Parent's Cabinet of Amusement and Instruction.* No. 1. London: Smith and Elder. 1832. 12mo. Pp. 48.

If well conducted, this monthly collection of juvenile pieces, adapted as it is to the capacities of children of different ages, is likely to be a useful and pleasing publication. It will consist of tales, biography, travels, details of natural history, cheerful rhymes, and a variety of other matter; and a mother may thus pass it from one of her children to another, according as each succeeding subject may accord with the mental progress of each

respectively. The embellishments are appropriate, and well executed; the type is clear and legible; and each number being sold at sixpence, is so cheap as to be within the reach, and sure of the patronage, of most parents.

*Sermons on various Subjects.* By THOMAS HORN, M. A. *St. Edmund Hall, Oxford.* London: Hatchards and Rivingtons. 1832. 12mo. Pp. xii. 161.

THIS volume contains ten good plain sermons. The author modestly suggests, that his brevity will be his recommendation; but there is sterling matter in most of his discourses, which those of greater length frequently want.

*The Altar of Incense; or two Courses of Family Prayer for every Morning and Evening in the Week. Original and compiled.* By the Rev. J. JONES, M.A. *Minister of St. Andrew's Church, Liverpool.*

WE have here another little manual of prayer, in addition to the many which the rising spirit of family devotion has recently called forth. We hail the token with delight; and though there are several of greater merit, it is not unworthy of occasional use, in turn with others of the same description.

*A Sermon, preached in the Parish Church of St. Helen, Bishopsgate, on the Commemoration of Sir Thomas Gresham, July 12, 1832.* By the Rev. W. M. BLENCOWE, M.A. *late of Oriel College, Oxford, and Assisting Minister of St. Mark's, North Audley-street.* London: Rivingtons; and Smith, Elder, & Co. 1833. 8vo. Pp. xvi.

*A Brief Memoir of Sir Thomas Gresham; with an Abstract of his Will, and of the Act of Parliament for the Foundation and Government of Gresham College.* London: Rivingtons; and Smith, Elder, & Co. 1833. 8vo. Pp. 32.

EVERY Englishman, and more particularly every citizen of London, cannot but take a lively interest in the memory and institutions of Sir Thomas Gresham. That interest will direct attention to the above publications; but the place in which the sermon was delivered, naturally suggested to the preacher a subject of

cognate reflection, arising out of the proposed restitution of Crosby Hall. We adverted, in a previous notice of a pamphlet by Mr. Carlos, to the feelings which should kindle a desire of preserving the architectural remains of English antiquity. While a sense of religion prompts the restoration of the sacred edifices of the land, the love of our homes, cherished as it is by a devotional and heartfelt gratitude to the Almighty for the blessings they afford, inspires a kindred reverence for the few remaining monuments of the domestic comfort and hospitality of former days.

*Seven Letters on National Religion, addressed to the Rev. Henry Melvill, A.M., late Fellow and Tutor of St. Peter's College, Cambridge.* By CHARLES SMITH, B.D. Fellow and Tutor of St. Peter's College, Cambridge. London: Rivingtons. Cambridge: J. & J. J. Deighton. 1833. 8vo. Pp. 304.

MR. SMITH is sometimes dogmatical, sometimes violent, sometimes sententious, sometimes incomprehensible, and sometimes not quite orthodox; but withal he has made his point good; and if he had not, the object of his correspondence would atone for all the minor faults of style, and temper, and misconception. Of the Seven Letters, one-sixth part at least is unexceptionable, and being so, at this time more especially, invaluable. It is the main object of the book to prove, that a Church, to be *efficient*, must be *established*.

"When national religion," he observes, "as a means of union, and an informing and dictatorial spirit to the whole social man, one body, one spirit, has been set aside, then how speedily may be seen the dissolution of the whole; the body may stagger on awhile, or after death there may be a galvanic mockery of life by earthly skill, but vital government and unity of action there cannot be. After the destruction of national religion, the other institutions and the other usages, which were sanctified, if not suggested, by national devotion, may be retained, but all is confusion, and the sciolist and the utilitarian are wondering, pleased with eloquent expressions of their wonder, why there is no peace—when all sects and all creeds are equal in the eye of the law."—Pp. 16, 17.

In the course of the argument, which, we repeat, is thoroughly made out, there

are many collateral suggestions worthy of attentive consideration. The remarks on Episcopacy in India, and Dissent and Papacy at home, will be read with interest and advantage.

*A Selection of Psalms and Hymns for the Service of the Church.* Compiled by the Rev. T. UNDERWOOD, JUN. M.A. London: Rivingtons. 1832. Pp. 120.

THAT a standard selection of Church psalmody is a desideratum which almost every Clergyman feels, cannot be doubted. Many parts of the old and new version of the Psalms, from hard words and bad numberings, are with difficulty used; and their "inadequacy to sustain congregational singing is evident from the present state of Church psalmody."

No sufficient authority having yet attempted to supply the Church with that of which all feel the want, numerous are the "selections" and "compilations" put forth by the Clergy themselves: one of which is that before us.

This selection is made from our most approved versifiers. Much care has been taken in adopting the psalms for particular days and particular occasions; and a table of tunes is likewise prefixed, arranged after the manner of that in our Number for September, 1832.

In the application of a psalm to the tune "Islington," great care should always be taken as to the selection of words, or there will be the unhappy division which occurs when the second verse of Psalm cxi. is sung to that air.

Before Mr. Underwood publishes his Collection of Ancient and Modern Church Melodies, we would recommend him to arrange them in the different metres according to their accent; that is, cheerful tunes, c.m. accent on the *first* syllable; cheerful tunes, c.m. accent on the *second* syllable, &c. Want of attention to this circumstance of union in accent of words and music, mars one half the music in our churches.

Mr. Underwood strongly advocates, in his preface, a return to the use of the chant in our churches. As far as the "Gloria Patris" are concerned, we have just adopted his recommendation, and are happy to say, not only with success, but with pleasure to the congregation.

The names of the authors of the versions might have been added to each psalm, and the metre prefixed. As a whole, this little work deserves commendation.



*Poems, chiefly Devotional.* By JACQUES. Second Edition. London: Marechal. 1832. Pp. 73.

"The *melancholy Jacques*," as Shakespeare says. "His sister Mary Margaretta," to whom he has dedicated his poems, is doubtless pleased with his fraternal poetics. The "*devotional*" parts contain no false doctrine, though many false rhymes; and the "*miscellaneous*" few proofs of a good ear, though many of a good heart. The sentiments are better than the verses that convey them; but Jacques sometimes, in spite of himself, touches the right chord, and "discourses excellent music." "The Spring Morning" contains some sweet lines; and the lines to an Early Swallow convicts him of being able to do better than he has done; but his Sonnet to Helen contains nothing of a sonnet, but the number of lines, and as little of sense in the last eight lines, as of grammar in the first. He should correct these errors, and not make singing birds of the feminine gender, and we will then moralize rather with him than with his namesake of the stage.

*Sermons on the Spiritual Comfort and Assurance attainable by Obedience and Conformity to the Lord Jesus Christ; adapted to memory: with an Essay on the Use of Memory as a means of Grace.* By HENRY ERSKINE HEAD, M.A., Rector of Feniton, Devon, and Chaplain to his Royal Highness the Duke of Cumberland. London: Rivingtons. 1832. Pp. 200.

PERHAPS we are prejudiced in our distaste—for distaste we have—for preaching from *memoriter*. Those preachers of this class, whom it has been our fortune to hear, have indulged in theatrical gesture, to a degree which seemed to offend against our notions of *decency and order* in Church matters; and we are not prepared to yield up our prejudices either to the Essay or the Sermons of Mr. Head. There is a quaintness in the latter, almost amounting to vulgarity, which does not suit well with the sacredness of his subject; and the notion of "considering Christ as the most intimate friend we have in the world," (p. 140) savours somewhat of profaneness. The following arguments for the use of the memory are sufficiently ingenious; but though we fully coincide in the writer's recommendation of the exercise of the memory as a means of

grace, we cannot trace the application of the inference to *memoriter* preaching.

"If we are commanded to mount a wall, although we be not enjoined to use a ladder, shall we not use a ladder if it be given to us? If we are commanded to bring water into a house from a stream, although we be not enjoined to use a pitcher, shall we not use a pitcher if it be given to us? If we are commanded to water a garden, although we be not enjoined to use a watering-pot, shall we not use a watering-pot if it be given to us."—P. 24.

We do not mean, however, to deny some considerable share of merit to the volume. There are some good passages and much genuine piety in the sermons, and not a little ingenuity in the essay. Both are worth reading, and will probably be read.

*Plain Sermons, preached in a Village Church.* By a COUNTRY CLERGYMAN. Second Edition. London: John Hearne. 1831. 2 vols.

THESE two little unpretending volumes approach the nearer to what plain sermons *ought* to be, than most we are accustomed to meet with. A strain of genuine piety runs through the whole of them: they are, at the same time, so plain, and yet so animated, that the meanest capacity cannot fail of comprehending them, and of rising from their perusal better and wiser. The leading doctrines of our holy religion, and the fruits of a sincere belief in their truth, are here admirably displayed—the first as the foundation, and the latter as the superstructure. The genuine spirit of Christianity breathes in every line.

It must be confessed, that the minister of religion has often no easy task to perform, in adapting his discourses to the different capacities and wants of his congregation; the perfection, therefore, of preaching, we consider to be this—the zealous enforcement of the leading doctrines of Christianity in plain but dignified language, suited to the sacredness and infinite importance of the subject, so that the most ignorant, as well as the best educated, may be equally instructed in "those things which belong to their peace."

We can recommend these sermons to those who are about to take holy orders, and more especially to our young clerical brethren in the country, as models for their imitation.

## A SERMON.\*

ROMANS xi. 13.—*I magnify mine office.*

THAT profound humility is consistent with a just estimate of official dignity, we possess an abundant proof in the conduct and the character of the great Apostle, whose words I have selected for my text on this important occasion. Highly as he venerated the pastoral office, and richly as he prized the function of a minister of God, his *own mission* manifested the unaffected meekness of his heart; and he not only acknowledged himself to be "the least of the Apostles," but protested that he was "not meet to be called an Apostle."

Fortified with such an illustrious example, I too would "magnify mine office," fearless of the imputation of intending thereby to exalt myself; for the priesthood is one thing, and the priest confessedly another.

The stronger, indeed, the conviction of the sacerdotal dignity, the greater will be the self-abasement of him who is invested with its awful responsibilities. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" will be the question most obviously suggested to every minister of the Gospel, who remembers "into how high a dignity, and how weighty an office," he has been called. And yet it is our bounden duty "to magnify" our clerical functions on fitting occasions: and whatever be the vials of contempt, which the ignorant, the giddy, or the graceless, may be pleased to pour upon our vocation; we, surely, must rank the cure of souls amongst the most dignified of appointments: and he who can tamely surrender the honour of his calling to the vulgar ribaldry, or the taunting sarcasm of godless opponents, may well be said to be ashamed of the Master by whom he has been commissioned, and to be a traitor to the holy cause, to which he has pledged his allegiance, and betrothed his talents.—"I magnify mine office."

Bear with me, then, whilst I endeavour to discuss a topic, which may prove equally beneficial to ministers and to laics;—to all who are engaged in the service of the altar, no less than to those for whom such services are ordained;—to the sheep, on the one hand, and to the shepherds on the other.

I. Duly to appreciate the ministerial charge, let it be remembered, in the first place, *that it is an ordinance of God*. Its divine institution is proved, not merely from the necessity of the thing as inferred from the sacred will of Him, who is pleased "by the foolishness of preaching to save them that believe;" (for "how shall they hear without a preacher; and how shall they preach, except they be sent?") but it is plain matter of history; and the inspired penmen have recorded the fact for our instruction.

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\* Preached at a Visitation.

The great High Priest of our profession was anointed by his heavenly Father to the dignity of his sacerdotal function: "for no man taketh this honour unto himself, but he that is *called of God*, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever, after the order of Melchisedec." Thus was our blessed Redeemer authorized by the Father to exercise the priesthood; and a public proclamation from heaven was vouchsafed to sanction and to ratify the commission by which he was constituted "the Head of the Church."

But, then, it will be said, allowing the divine institution of the everlasting priesthood of Christ, how are his pretended ambassadors to shew the sign manual of heaven to their commission? Here, again, we appeal to the pages of inspiration. "As my Father hath sent me,"—(such were the memorable words of our Redeemer when he first sent the Apostles to preach the good tidings of salvation)—"As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

That our great High Priest was consecrated by the Father, and that He in like manner ordained the apostles to their spiritual charge, there is no room to doubt. Yet we may be challenged to demonstrate the divine appointment of *ourselves*, their successors in the ministry; and we fearlessly answer that challenge, by adduction of the same infallible testimony of Holy Writ. There we read that Jesus came, and spake unto the eleven disciples, saying, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, *I am with you alway, even unto the end of the world.*"

It is obvious to remark that Christ could not be present with the first Apostles "to the end of the world;" for they died like other mortals, and "were gathered to their fathers." And therefore his emphatic promise implied, that his spiritual succour should accompany the ministration of his word and sacraments by that special order of men, of whom his first Apostles were the elder brethren. So long, then, as the world shall endure, the Christian Priesthood shall remain under the perpetual guardianship of its Divine Founder:—"Lo, I am with you alway, even unto the end of the world."

How the Apostles construed this promise of their Master, will best be understood by the *conduct* which they uniformly adopted in relation to the point before us. We find them "ordaining elders in every city." We see them, by imposition of hands, conferring the pastoral charge upon their successors; and these again, adopting the same method of investiture into the ministerial cure; and framing rules of discipline, and promulgating legislative provisions for the future government of the Church, in that triple gradation of ecclesiastical rank, which the apostolical constitution of our venerable Establishment hath so wisely retained amongst ourselves. The preachers of salvation are "*the servants of the Most High God,*" with whom they are invited to be

"fellow workers," as though God did beseech men by *their* mouths, to be reconciled to himself. It is the *Holy Ghost*, by whose unction we are made meet dispensers of the mystery of the Gospel: and it is the seal of the King of kings which imparts authority and honour to the charter thus secured to our righteous possession.

II. But in addition to this consideration, we may "magnify" the clerical "office," by weighing *the momentous ends*, to which it is subservient.

"Look how high the heaven is in comparison of the earth:"—"Look how wide the east is from the west:" so far do the purposes of the pastoral office tower above the designs of all earthly functions; so far in measure of importance does our celestial stewardship exceed all temporal dignities. Our high "Apostleship," may indeed cease to be magnified; the functions of our sacred ministry may no longer be considered as appropriated to the noblest of causes, when the soul of man shall be proved to be inferior to his body, and the interests of eternity to be less than the concerns of time.

In these ominous days of political embarrassment, when violence and intimidation have gone far to rob our Protestant Establishment of the wonted protection of the law;—when earnest contention for the faith is vilified as mercenary priestcraft, and decried as graceless bigotry;—when our "form of sound words" is denied admittance within the walls of an Institution, which boasts herself to be a Metropolitan University:—when religious indifference, under the mask of *liberality*, would open wide the doors of legislative privilege to "Jews and Turks, to infidels, and to heretics," and thus lead men to deem all modes of faith equally acceptable, and equally indifferent, to the God of truth, and therefore all Creeds useless impositions upon the conscience, and therefore all religious instruction a thing of trivial import, and all spiritual teachers equally deserving of neglect, or equally meet to be supported by public provision:—in these ominous times, the heaven-sent heralds of salvation may preach to heedless auditors, and their most solicitous exhortations may fail to influence the principles of men, "charm they never so wisely." For what can be expected by the servants of a crucified Master, when profit and pleasure and power have united in a profligate alliance to postpone the consideration of the future to the importunate cravings of the present; and "the schoolmaster is abroad" to teach every thing and any thing but the "one thing needful." Yet in comparison with the excellency of the knowledge of Christ" all secular learning is utter foolishness: and therefore He, whose calling it is to "make men wise unto salvation," and whose dignified province it is to be "separated unto the gospel of God," may well be entitled to "magnify his office."

The everlasting ruin of one poor soul is a calamity more fearful than the downfall of an empire. That ruin we are appointed to stay. The rescue of one poor soul from the pangs of remediless perdition is a consummation more to be wished than the richest harvest of military triumph, or the most glorious fame in the lettered archives of the world. The presentation of one blessed soul, clad in the righteousness of the Lamb, to the mercies of redeeming love, is a work, from which the greatest of the sons of men might gather a galaxy of glory, bright and illustrious as the stars of heaven. And this is the province, and this the

privilege of the ministers of God. A province, how momentous! a privilege, how noble!

The ambassador of heaven, who is delegated to represent no earthly potentate; whose commission it is, not to inspect the covenants of commercial treaties,—not to fathom the artifices of diplomatic intrigue, or to adjust the boundaries of hostile and contiguous nations; but to preach deliverance to the captive, and the giving of sight to the blind;—whose blessed task it is to rouse the dead in sin to a life of righteousness; to comfort those who mourn, to visit those who are sick, to reclaim those who have wandered from the fold of Christ, to strengthen the weak and to establish the strong;—the ambassador, whose duty prompts him to fulfil these offices of christian charity may well assume the apostolical privilege of “magnifying his office;” and is entitled, it will be confessed, to exclaim with the prophet,—“How beautiful are the feet of him that bringeth good tidings of good, that publisheth salvation!”

From the *divine institution* and the *momentous purposes* of the clerical profession in the abstract, I might proceed to “magnify mine office” by challenging your attention to the state and the character of that body of ministers who now serve at the altars of our venerable Church. That they have been scripturally ordained, according to due order, and “the custom of the churches of God;” that they have been lawfully chosen and sent by men who alone have public authority given unto them to call and send ministers into the Lord’s vineyard; that by professional learning they are qualified “rightly to divide the word of truth,” and have been examined as to their fitness for the province which they undertake; that they are free from the stain of any delinquencies which should operate to their exclusion from the priesthood,—the discipline of the Church, the vigilance of their diocesans, the control of public opinion, have happily concurred to assure you.

But I would not place their claim to general reverence upon this ground, when the respective exercise of their talents “to the glory of the name of God and the edification of his Church” may justly challenge the notice of you all. Where, (for I omit the detail of their ministerial labours,) where, but for them, would be your national schools? Where, but for them, would be your parochial schools? Whence, but from them, does the sick pauper receive medicine to heal the maladies of his mind; or charitable largesses so often to mitigate his poverty? What benevolent institution do they not patronize, according to, yea, and *beyond* their means? Who may not recognize in his pastor a friend, a counsellor, and a guide?

“It must needs be that offences come:” and when we remember that of the twelve Apostles four were found deficient—for Judas betrayed his Master, Peter denied him, and James and John incurred his severe rebuke by the manifestation of an unchristian and vindictive spirit—we shall not be surprised that *exceptions* have their place in the *larger number* of the living ministers of religion. Whilst, however, they are *exceptions*, you will not visit the whole body with their individual failures, or cease to hold your spiritual masters “very highly in love for their work’s sake.”

Under these circumstances, I would claim the privilege of reminding the laity, to whom I address myself, that they are bound to regard those

who are over them in the Lord, with the affectionate reverence which is due to their holy vocation. For our Saviour hath forewarned us of the tremendous judgment awaiting such as shall neither receive nor hear his anointed heralds: "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." "Remember"—(I am quoting the words of St. Paul)—"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever." "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account."

Disrespect and contumely towards the ambassadors of Christ, are disrespect and contumely towards Him, whose warrant they bear; and disrespect and contumely towards Christ are disrespect and contumely towards God himself: "He that heareth *you*, heareth *me*, and he that despiseth *you*, despiseth *me*; and he that despiseth *me*, despiseth him that sent me." "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God."

Whatever be the spirit of cavil and irreverence; whatever be the bitter contempt or the eager aspersions, or the disparaging calumny with which, for base purposes, or instigated by malice or by envy, the impugnors of our Apostleship may think fit to assail our brotherhood, we pray God to forgive them as we ourselves do: and yet we cannot listen to these false and libellous impieties of accusation without reminding our opponents, more in charity than in anger, of the foul indignities with which, in these reproaches upon the servants of the Most High God, (unmerited and unfounded as they are,) they assail that awful Being "whose they are, and whom they serve;" and who, therefore, has pledged himself to protect them to "the end of the world."

Again: if the ministers of Christ be specially commissioned of Heaven to the service of the altar, of that altar they are to live; for the spiritual labourer is worthy of his hire. "Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers of the altar? Even so hath the Lord ordained—(mark, I pray you, this emphatic statement)—even so *hath the Lord ordained*, that they which preach the Gospel should live of the Gospel."

To explain the *necessity*, and to enlarge upon the *expediency* of a legal provision for the Clergy, however, is foreign from my purpose; yet, when political agitators take such pains to make our Established Church unpopular; and hope, it should seem, to consummate her ruin by perpetual attacks upon, and gross exaggerations of, Church property, it may be permitted me to remark, that clerical property stands upon the same foundation as all other property,—*the Law of the Land*. And, surely, men might learn to be more guarded in their vituperation of the system of tithes, and more sparing of their anathemas, when they remember that such as inveigh against ecclesiastical establishments, and the incorporation of religion with the State, indirectly, at least, arraign the wisdom and justice of God, from whose immediate appointment the institutions connected with the Jewish polity resulted. For



if, under the ministry of the *letter*, it was consistent with the wisdom of Jehovah to secure to the priesthood a stated and permanent provision by the economy of tithes, why should the ministry of the *Spirit* be left unendowed; or why should a Christian legislature be condemned for giving sanction to *such* a precedent? If it was predicted of kings that they should be the nursing fathers, and of queens, that they should be the mothers of the Church; is it inexpedient, or inequitable, that they should use their influence, their authority, and their revenues in the manner most corresponding with their important designation?

We would answer the cumulative invectives of those, who pretend to advance the interest of our Establishment by officious interference with ecclesiastical revenues, and an agrarian equalization of ecclesiastical property, in a spirit of unaffected charity. And yet we know not that we assume an unchristian privilege, when we remind these uninvited friends, that their schemes are as impracticable, in fact, as they seem to be specious in theory, and would assuredly prove abortive in their effects.

And here I would again deprecate the sarcasm of those who may be ready to exclaim against what they call the "usurpation of priestcraft," "the tyranny of Churchmen," and "the undue assumption of authority by the clerical order," as inconsistent with christian meekness and humility. I would protest, as in the presence of God, that whilst "I magnify mine office," I find myself more and more humbled in person, and led to say with the Apostle, "Who is sufficient for these things?" But the contemptuous slander which in these our times is poured with lavish rancour upon the Church Establishment, its ministers, and its ordinances, have seemed to justify the assertion of its claims to reverence and love, founded upon the sanctity of its heavenly origin: and I would say to all our adversaries,—“If I am become a fool in glorying, ye have compelled me.” 2 Cor. xii. 11.

But, whatever be the destiny of the British Church, be it our endeavour "to watch in all things, to do the work of an evangelist, and to make full proof of our ministry." Be it our endeavour to take good "heed to ourselves and to our doctrines." Be it our endeavour to "feed the the Church of God, which he has purchased with his own blood;" and to be "examples of the believers, in word, in conversation, in charity, in spirit, in faith and in purity." Be it our endeavour to "teach, and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ for ever." Be it our care, to have "printed in our memory how great a treasure is committed to our hands." Be it our study never to "cease our labour, our care, and our diligence, until we have done whatever lieth in us, according to our bounden duty, to bring all such as are, or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left amongst us, either for error in religion or for viciousness in life."

Be it ever present to our thoughts, that the surest method of magnifying our office, so as to secure the esteem of men and the

approbation of the invisible Head of the Church, is to live that we may "adorn the doctrines" which we preach: for whatever be the dignity of the clerical order, or the divine authority of our commission, our influence depends chiefly upon our personal characters; and our success, under the blessing of God, is intimately connected with our personal exertions.

What, then, remains for all the members of our Church, but to strive to approve themselves as the ministers and people of God in their respective situations! What remains, but that we unite in thankfulness to God, who has thus appointed an especial order of men to publish his blessed will, and to be the channels of his grace! What remains, but that we put up our common petition both for ministers and people, that these be so invested with the heavenly grace, that "the word spoken by their mouths may never be spoken in vain;" and that they may continue to shew themselves thankful unto thee, O God! for all thy benefits; so that as well by *these* thy ministers, as by *them* over whom they are appointed thy ministers, thy holy name may be for ever glorified, and thy spiritual kingdom enlarged, through thy blessed Son, our only Redeemer, Jesus Christ.

E. G.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

#### No. XXXI.

#### FATHERS OF THE THIRD CENTURY.

##### *TERTULLIAN.—(continued.)*

*Quid Tertulliano eruditius, quid acutius?—Jerom. Epist. ad Magn. 84.*

As all the five books *against Marcion*, with the exception of the *second*, contain direct allusions to the doctrines of Montanus, the whole were evidently written after Tertullian's secession from the Church; and it has already been stated, that the first book mentions the year 207 as the date of its composition. It appears that this work was the third which had been written by the author on the same subject. To supply the defects of a former treatise, hastily put together, he had prepared a second, of which a copy had been surreptitiously obtained by a convert to the Marcionite doctrines, who gave it to the world in a corrupt and interpolated form. Hence the necessity of vindicating his opinions, and exposing the fraud which, under the sanction of his name, had been practised upon the Church. The heresy, against which the work is directed, was a modification of Gnosticism; and the author of it was born at Synope, in Pontus, about A. D. 148. He was originally a member of the Church at Rome, and had subscribed a considerable sum of money to the common fund; but he was induced, by the love of novelty, to concoct a religious system of his own, in the formation of which he borrowed largely from the opinions of Cerdon. Maintaining

that the law and the Gospel contradicted each other, he thence deduced the doctrine of two Gods; of whom, the one who gave the Law, and created the world, was the author of evil, and the other, who was revealed by Christ, was a deity of pure benevolence, who would neither judge, nor condemn, nor punish. This, his main error, originated in the wish to reconcile the existence of evil with the goodness of God; and, in order to support it, he had written a work, entitled *Antitheses*, in which he attempted to prove, by an opposition of apparent contradictions, that the Law and the Gospel could not have proceeded from the same source. He also affirmed that Christ had not a real body, and that the Saviour of the New Testament, and the Christ predicted in the Old, were distinct individuals; he rejected the doctrine of the resurrection; denied the freedom of the will; prohibited marriage; and not only mutilated the Scriptures, but compiled a gospel of his own, chiefly from that of St. Luke, adapted to the inculcation of his peculiar tenets. Towards the end of his life he renounced his errors, but died before he could obtain re-admission into the Church, from which he had been repeatedly rejected.\*

Such is the account which the work of Tertullian furnishes of the heretic against whom it was composed; and it now remains to examine the refutation which it exhibits of his doctrines. The first book is employed in disproving the existence of a Supreme Being distinct from the Creator of the world. With this view he observes that the definition of God comprises the idea of supreme power and eternal self-existence, which at once shuts out the possibility of two deities, in every respect equal, inasmuch as the inferiority of either entitles the superior alone to the name and attributes of the Godhead (I. 1—7.). He then points out the absurdity of supposing that the Supreme Being should have been entirely unknown in the interval between the creation and the coming of Christ; and that the work of the Demiurge, from whose dominion Christ was sent to deliver mankind, should still continue to subsist in all its vileness, without the prospect of a new creation from the supreme Giver of all good (§§. 8—19.). To an inference deduced by Marcion, from the dispute between St. Paul and St. Peter, that there was a contradiction between the Law and the Gospel, he replies, that the abolition of legal observances was not only predicted in the Law, but the fact that the same God was the author of both the Law and the Gospel was the only ground which rendered a proof of the abolition of the former necessary (§§. 20, 21.). At all events, he observes, the system of Marcion does not establish the benevolence of his supposed Supreme Being, inasmuch as a God of goodness could not have permitted the universe to have been held so long in subjection by a malignant deity, nor is it consistent with perfect goodness to permit sin to go unpunished (§§. 22—30.). Having exposed the absurdity of the notion of two Supreme Beings, Tertullian proceeds, in the second book, to refute the arguments by which it was supported. Reprobating the presumption of man in canvassing the counsels of his Maker, he argues, that the appearance of

\* Marcion's ejection from the Church is doubted by some writers, who suppose that Tertullian has, in this statement, confounded Marcion and Cerdon. See Lardner's *History of Heretics*, IX. 3.

evil in the world does not militate with the perfect goodness of the Creator, from the visible marks of the divine perfections in the creation of man, who fell by the abuse of that free-will with which he was endowed (II. 1—5.). Without this freedom of will he could not have been in the likeness of his Maker, and God's foreknowledge of his abuse of it does not imply compulsion (§§. 6—10.). To an objection that the infliction of punishment cannot accord with perfect goodness, he replies, that as justice is also inseparable from the Deity, to deny him the exercise of it is no less ridiculous than to accuse a surgeon of cruelty because he occasionally inflicts pain; and, as to the precepts in the Law, from which Marcion was wont to argue the undue severity of its Author, they were absolutely necessary to maintain the peace of society among men (§§. 11—19.). He then proceeds to notice, not always very satisfactorily, a variety of contradictions and immoralities, which the Marcionites professed to have detected in the Scriptures; and shews, that all their arguments against the Supreme Creator apply with equal force against their own imaginary deity (§§. 20—29.). In the third book, Tertullian undertakes to prove that Jesus was sent into the world by the Creator. After some remarks upon the nature and value of the evidence from prophecy, and some points of difference in its application to the Jews and the Marcionites (III. 1—6.), he traces the error of both to a misconception of the two-fold advent of Christ (§. 7.); sets aside the notion that Christ was a man in appearance only (§§. 8—11.); and proves, in conclusion (§§. 12—25.), by comparing the predictions of the Old Testament with the history of Jesus as recorded in the New, that he was the Messiah whom the prophets had foretold. The passages cited for this purpose are chiefly the same as those produced in the Treatise against the Jews; and, indeed, the entire book bears a strong resemblance to that composition. Marcion's work, entitled *Antitheses*, and the Gospel which he had fabricated for the purpose of imposing his system upon his followers, come under review in the fourth book. Having entered at large into the question of the genuineness of the sacred Scriptures (IV. 1—5.), he reverts to the proof that the Messiah predicted in the Old Testament had really appeared, examines and reconciles the apparent contradictions alleged by Marcion to exist between the Old and New Testaments (§§. 6—42.); and thence infers (§. 43.), that the inspiration of the Scriptures and the mission of Christ proceeded from the same God, who was no other than the Creator of the world. Now it was St. Paul's opposition to the Judaizing Christians, upon which Marcion principally grounds his charge of inconsistency between the Law and the Gospel. Tertullian therefore, in the fifth book, establishes the perfect harmony of St. Paul's writings with the Scriptures of the Old Testament. Beginning with the Epistle to the Galatians (V. 1—4.), he proceeds to the two to the Corinthians (§§. 5—12.), that to the Romans (§§. 13, 14.), and those to the Thessalonians (§§. 15, 16.), Ephesians (§. 17.), Colossians (§§. 18, 19.), and Philippians (§. 20.), and concludes with observing (§. 21.), that the Epistles to Timothy and Titus, besides the mutilation and corruption of other parts of the New Testament, were altogether rejected by Marcion.

The Treatise *de Anima* contains an allusion to the martyrdom of *Perpetua*, which is assigned to the year 203, but it was written after

the work against Marcion, to the second book of which there is a reference in §. 21. It contains several indications of the heresy of Montanus. Of the two parts whereof man is composed, *Caro et Anima*, Tertullian maintains, in opposition to the opinions of certain heathen philosophers and heretics, that the soul is *immortal*, though, at the same time, he believes it to be *corporeal* (§§. 1—5.). This he infers from the indication of external objects to the soul, such as colours, smell, and sound, by means of the corporeal senses (§. 6.); confirming his opinion by the authority of Seranus the physician, who contends that the soul would sink without corporeal sustenance, and by the declaration of the Scriptures, that the rich man, during the existence of his soul in the intermediate state, was capable of torment (§. 7.). Against the objection naturally arising from its indivisibility, he opposes the testimony of a female to whom the soul was exhibited *materially* in a vision (§§. 8, 9.). He maintains that the soul is simple and indivisible in its nature, and that the *spiritus* is coexistent and consubstantial with it, life and breath being in reality inseparable, and, consequently, the distinction between the source of each respectively being a *verbal* distinction only (§§. 10—15.). Regarding the soul as the source of intelligence, and endued with free-will, he traces to it the origin of the diversities of intellect and disposition which prevail among mankind (§§. 16—21.), and grounds upon the arguments which he has advanced, the following definition (§. 22.):—*Definimus Animam Dei flatu natam, immortalem, corporealem, effigiatam, substantia simplicem, de suo sapientem, variè procedentem, liberam arbitrii, accidentiis obnoxiam, per ingenia mutabilem, rationalem, dominatricem, divinatricem, ex unâ* (Adami animâ) *redundantem*. With respect to this common origin of the souls of men, he traces it, as well as that of the body, to a conception in the womb of the mother, and proceeds to refute the Platonic doctrine of the pre-existence of the soul, and the Pythagorean doctrine of the Metempsychosis, which are directly at variance with this position (§§. 23—35.). This discussion is followed by some collateral observations on the difference of the sexes (§. 36.), the fœtus in the womb (§. 37.), the maturity of the soul (§. 38.), and the corruption of human nature (§§. 39—41.); and the observation, that the embryo infant, being dedicated to demons by the heathen, could never be born in a state of purity, is introduced by a melancholy picture of the degrading influence of idolatry at Rome. From these reflections Tertullian passes to the theory of sleep and dreams, maintaining that the soul, being immortal, never sleeps; and, after some curious speculations on the subject, affirms, that a separation of the soul and body can only be effected by death (§§. 42—49.). This separation, he observes, would never have taken place had man continued innocent; and after it, the souls of martyrs are transferred immediately to heaven, and those of men in general remain in the lower parts of the earth, without the possibility of revisiting the upper regions until the last day (§§. 50—57.). He concludes (§. 58.) by observing, that the intermediate state between death and the resurrection is a foretaste of that joy to the good, and misery to the bad, which will be the everlasting portion of each respectively. Many of the arguments adduced in this Treatise respecting the origin, nature, and destiny of the soul, may be weak and inconclusive, and many of the speculations absurd, but

they are not more so than those which occur in the writings of the most celebrated of the ancient sages. "It would be the extreme of absurdity," says Bishop Kaye, "to compare the writings of Plato and Tertullian as compositions; but if they are considered as specimens of philosophical investigation, of reasoning and argument, he who professes to admire Plato will hardly escape the charge of inconsistency, if he thinks meanly or speaks contemptuously of Tertullian."

No traces of Montanism are to be found in the Tract *de Carne Christi*, but a reference which it contains to the fourth book against Marcion, fixes its date to a period subsequent to his lapse into that heresy. It upholds the reality of Christ's incarnation against the erroneous dogmas of several sects, which tended to destroy that important doctrine. Marcion, *ut carnem Christi negaret, negavit etiam nativitatem, aut ut nativitatem negaret, negavit et carnem*; while others, as Apelles, *admissa carne nativitatem negaverunt*. Others again affirmed, that he assumed the substance of angels; that his flesh could not be human flesh, because it did not proceed from the seed of man; and that, in that case, it would also have been sinful flesh. There were also others, as Ebion, who denied the divinity of Christ, regarding him as a mere man of the seed of David. In reply to these several errors, Tertullian argues, that his birth from the virgin proves the reality of his flesh, and, consequently, that he lived, died, was buried, and rose again in the flesh (§§. 2—13.); that his assumption of a celestial substance is absurd, as he did not come into the world for the salvation of angels (§. 14.); that Adam's flesh did not proceed from the seed of man, so that this could be no ground for denying human flesh to Christ; that he put on human flesh for the very purpose of overcoming sin in the flesh (§§. 15—17.); that *caro sine semine, ex homine; spiritus cum semine ex Deo*; and that *ipse sit de spiritu Dei, et spiritus Deus est, et Deus ex Deo natus ipse est, et, ex carne hominis, homo in carne generatus* (§. 18.). In the sequel the same line of argument is pursued (§§. 19—23.); the notions of some heretics respecting Christ's sitting at the right hand of God are noticed (§. 24.): and the tract concludes with a promise (§. 25.) of a future discussion respecting the intimate connection which subsists between the doctrine of the resurrection of the body, and that of the resurrection of Christ.

In the Treatise *de Resurrectione Carnis*, as it appears from § 2, the promise with which the preceding tract concludes, is fulfilled; and a passage in §. 11. savours of the Montanism of the writer. It is directed against the Marcionites and other heretics, whose notions of the Demi-urgic origin of evil induced them to depreciate the works of the Creator, and, among the rest, the human body. Hence they deemed it incapable of a resurrection. Tertullian commences his reply by observing, that God could not deem that flesh, which he formed in his own image, unworthy to be raised again (§§. 1—8.); and he thus sums up the arguments (§. 9.) upon which his reasoning depends:—*Quam Deus manibus suis ad imaginem Dei struxit, quam de suo adflatu ad similitudinem suæ vivacitatis animavit, quam incolatui, fructui, dominatui totius suæ operationis præposuit, quam sacramentis suis disciplinisque rescivit; cujus munditias amat, cujus castigationes probat, cujus passiones sibi appreciat; hæccine non resurget, totiens Dei?*



*Abiit, abiit, ut Deus manuum suarum operam, ingenii sui curam, adflatus sui vaginam, molitionis suæ reginam, liberalitatis suæ hæredem, religionis suæ sacerdotem, testimonii sui militem, Christi sui sororem, in æternum destituat interitum?* God's power to raise the dead is then proved, even on the supposition of annihilation, upon the undeniable truth that He who created the body from nothing can raise it from nothing; and the probability of a resurrection is inferred from various analogies in the natural world, and, among others, from the favourite illustration of the *Phoenix* (§§. 10—13.). Tertullian then maintains, that as man's conduct in life depends upon the deeds done in the body, the ends of justice would not be answered unless the body was associated in the rewards or punishments annexed to those deeds; and that the expression, *resurrectio mortuorum*, implies a resurrection of the body, as the soul, being immortal, cannot die (§§. 14—18.).\* A variety of general objections are then answered, as well as others derived from passages of Scripture, especially from the fifteenth chapter of the first Epistle to the Corinthians (§§. 19—62); after which, he arrives at the following conclusion (§. 63.):—*Resurget igitur caro, et quidem omnis, et quidem ipsa, et quidem integra.*

*Praxeas* seems to have been the founder of the sect called *Praxians*, to whose errors those of the Swedenborgians are nearly allied. According to Tertullian, whose work *against Praxeas* affords almost the only information respecting his opinions, he was a man of an unsettled temper, and elated with the pride of martyrdom from the mere circumstance of having endured a short imprisonment for the sake of his religion.† The Montanist Father, however, was not likely to speak very favourably of his adversary, who had recently been at Rome, and had prevailed with the bishop of that see to cancel a letter, in which he had recommended the Asiatic Churches to continue in communion with the believers in the new prophecy. His heresy consisted in denying the Trinity of persons in the Godhead, maintaining that the Father, the Son, and the Holy Ghost, were one and the same; and asserting, that the Father himself descended into the Virgin, was born of her, and suffered, and was, in short, Jesus Christ.‡ In order to prove this unity of person, he quoted, besides a few passages from the Old Testament, the declaration of Christ himself, in John x. 30. *I and the Father are one*:§ and affirmed, that in those texts upon which the doctrine of the Trinity rested, the Son meant the *flesh*, i.e. *man*, i.e. *Jesus*; but the Father meant the *Spirit*, i.e. *God*, i.e. *Christ*.|| From Rome he proceeded to Carthage,

\* Compare Bishop Pearson on the Creed, Art. XI.

† Adv. Prax. §. 1. *Nam iste primus ex Asia hoc genus perversitatis Romæ intulit, homo et aliis inquietus, insuper de jactatione martyrii inflatus, ob solum et simplex et breve carceris tedium.*

‡ Ibid. *Unicum dominum vindicat, omnipotentem, mundi conditorem, ut de unico heresim faciat. Ipsum dicit Patrem descendisse in Virginem, ipsum ex ea natum, ipsum passum; denique ipsum esse Jesum Christum.* Compare §§. 2. 9. *Praxeas*, however, appears to have complained (§. 29.) of the incorrectness of this statement, declaring his belief to be, that the Father did not suffer *in*, but *with*, the Son: *compassus est Pater Filio.* Hence Lardner supposes, that Tertullian was mistaken in the nature of the heresy of *Praxeas*. See History of Heretics, XX. 7.

§ Ibid. §§. 18—20.

|| Ibid. §. 27. *Æquè in una personâ distinguunt utrumque Patrem et Filium; dicentes Filium carnem esse, id est, hominem, id est, Jesum; Patrem autem Spiritum, id est, Deum, id est, Christum.*

where the opposition manifested to his doctrines induced him to deliver a formal recantation to the Church;\* but his conviction, if sincere, was only temporary, and the revival of the heresy called forth the Treatise of Tertullian, which seems to have placed an effectual check to its progress.

After stating his own creed, in terms analogous to those which have been already given in the analysis of the Tract *de Præscriptione Hæreticorum*, and essentially agreeing with the doctrines of our own Church (§. 1.), Tertullian replies to Praxeas, that the doctrine of the Trinity no more divides the unity than a monarchy is divided when a father associates his son with himself in the empire (§§. 2—4.). Dividing his inquiry into three parts, viz. *an (Filius) sit, et qui sit, et quomodo sit* (§. 5.), he answers the first question by observing, that before the creation God was, in a certain sense, alone, because there was nothing *without* him; but *within* him was his *reason*, called by the Greeks *Logos*; that this *Word* was *begotten* of him for the purpose of carrying his design into effect; and that the Son was thus *produced* from the Father, not entirely *separated*, as in the case of the *Æons* of Valentinus, but *produced* as a plant from its root, a flower from its stalk, a fountain from its spring, or a ray from the sun (§§. 6—8.). But, however intimate the union between them, there is still a distinction of the Persons of the Father, Son, and Holy Ghost (§. 9.); indeed, the terms Father and Son imply a distinction which must not be confused (§. 10.); nor are there any passages in Scripture which assert the identity of the Father and the Son; whereas there are several, as Gen. i. 26; Ps. cx. 1; Isa. xlii. 1; lxi. 1. which distinguish between them (§§. 11, 12.). In reply to an imputation of polytheism, Tertullian, having proved, by quotations from Scripture, that the names *God* and *Lord* are applied to Christ, thus clearly expresses (§. 13.) the Catholic doctrine of the Trinity in Unity:—*Duos Deos et duos Dominos nunquam ex ore nostro proferimus; non quasi non et Pater Deus, et Filius Deus, et Spiritus Sanctus Deus, et Deus unusquisque: sed quoniam non ut duo Dei et duo Domini prædicabantur, ut, ubi venisset Christus, et Deus agnoscat, et Dominus vocaretur, quia filius Dei et Domini.* So far indeed, he continues, were Christians from countenancing polytheism, that even the fear of martyrdom could not induce them to acknowledge two Gods or two Lords. He then observes that the distinct personality of the Father and the Son affords the only means of reconciling several apparent inconsistencies in the Scriptures (§§. 14, 15.); that this distinction is recognized in the New Testament (§§. 16, 17.); and that the passages alleged by Praxeas in proof of the identity of the Father and the Son, admit of an easy interpretation in accordance with the uniform sense of Holy Writ; our Lord's declaration, on which he lays the greatest stress, plainly indicating a duality of person, while it affirms a unity of substance (§§. 18—24.). So also the three persons in the Trinity are one in substance, *unum*; not one in number, *unus* (§. 25.). Having discussed the first of his three questions, and established the existence of the Son, it remains to solve the other two; viz. *qui sit, et*

\* Adv. Prax. §. 1. *Manet Chirographum apud Psychicos, apud quos tunc res gesta est. Exinde silentium. Et nos quidem postea agnitio Paracleti atque defensio disjuncta a Psychicis.* The orthodox are here the *Ψυχικοί*, as distinguished from the *πνευματικοί* or Montanists; among whom it is clear, from this and other passages in the Tract, that Tertullian was now enrolled. Compare §§. 2, 8, 13, 30.

*quomodo sit.* Adducing therefore the several passages in the Gospels of Matthew and Luke, which mark the distinction between the Father and the Son (§. 26.), he adverts to the obvious contradiction in the doctrine of Praxeas, that Jesus was *flesh*, and Christ *Spirit*. For thus, not only are the Father and Son different, but the person of Christ is also divided (§. 27.). The union of the divine and human natures in Christ is then plainly stated; in the former of which he worked miracles, and in the latter, hungered and thirsted, wept, and died; and the name *Christus* is shewn to be wholly inapplicable to the Father, who could not possibly be anointed (§. 28.). In conclusion, the doctrine of the Trinity is asserted as the fundamental doctrine of the Gospel, and the grand mark of distinction between the Christians and the Jews (§§. 29—31.). Much ingenious speculation occurs in the course of the Treatise, though it serves but to prove the utter incapacity of man, and the weakness and presumption of his endeavours, to explore the hidden mysteries of God.

According to Jerome (Adv. Vigil. §. 3.), the *Scorpiacea*, in which the doctrines of heretics are compared to the poison of scorpions, was written against the Cainites, a branch of the Gnostics, who contended that the true *martyr*, who bore testimony to the Gospel by a life of virtue, was under no obligation to encounter persecution in defence of his faith. Although the subject afforded ample room for the inculcation of Montanist opinions, the tract affords no evidence of the writer's heresy; and it is only by a reference to the second book against Marcion in §. 6. that it appears to have been written after his lapse. "True it is," says Tertullian, "that Christ, who died for man, did not require man to die for him; but God does require mankind to abstain from idolatry, and, consequently, to submit to every torment, and even death itself, rather than commit or connive at it" (§§. 1—4.). After removing the objections, which the Marcionite doctrine of two Supreme Beings would naturally afford against any inference from the Old Testament, he urges the examples of Daniel, and of Shadrach, Meshach, and Abednego, in support of his argument (§§. 5—8.); and then, turning to the New Testament, he maintains that the discourses of our Lord (§§. 9—12.), as well as the writings and conduct of the apostles (§§. 13—15.), are full of exhortations to submit cheerfully to the persecutions which awaited them, and refutes the interpretations by which the Gnostics wrested certain passages to their own purposes. From the exposition, however, of 1 John iv. 18. which he gives in §. 12. it would seem that Tertullian himself is sufficiently apt at accommodating a text to his own views of a question.\*

In opposition to the assertion of Gibbon, that the Treatise *de Coronâ* was written *before* Tertullian was engaged in the errors of Montanism,† there is a passage at the very commencement which distinctly proves the contrary.‡ On the occasion of a public donative to the Roman army, a Christian soldier, instead of wearing his laurel crown upon his head, carried it in his hand; and, assigning as a reason for so doing, that he

\* See Bishop Kaye on Tertullian, p. 154.

† Decline and Fall, c. 15, note 49.

‡ De Cor. §. 1. *Qui prophetias ejusdem Spiritus Sancti respuerunt.* See Bishop Kaye, p. 57.

could not conscientiously conform to a heathen custom, he was ordered by the tribune to be scourged and imprisoned. Tertullian defended his scruples, maintaining, that many traditional observances, being enjoined by the Apostles, were equally authoritative as the commands of Scripture; and that, although the New Testament contained no positive prohibition to wear garlands, inasmuch as the injunction of Scripture cannot be extended to every individual case, it was the duty of a Christian to discountenance all idolatrous customs whatsoever (§§. 1—15.).

From the commencement of the Tract *de Virginibus velandis*, it appears that Tertullian had previously written on the same subject in Greek, and had thereby exposed himself to ridicule and contempt. It seems that *custom* was alleged as an excuse for the appearance of virgins in the Church *unveiled*. After observing, therefore, that Christ *veritatem se, non consuetudinem cognominavit*, he affirms, that in whatever *custom* offends against the truth, in that it is *heresy*; and, proposing his confession of faith as the test of truth, he takes occasion to inculcate the Montanist doctrine of the Paraclete. *Hunc qui receperunt*, he adds, *veritatem consuetudino anteponunt* (§. 1.). He then strongly urges the propriety of using veils in the public assemblies (§§. 2—14.), which are, as it were, a *helmet* or *buckler* against temptation and offence (§. 15.), and concludes with a blessing upon those who prefer *truth* to *fashion* (§. 16.).

The Tract *de Exhortatione Castitatis* is a more moderate exposition of the same line of argument which he afterwards pursued in that *de Monogamia*; whence it seems, that although he was evidently a Montanist, he had not adopted the heretical dogmas in all their rigour. Having objected against second marriages, as a manifest infringement of the Divine will (§§. 1—7.), he admits indeed that even the apostles were allowed (1 Cor. ix. 5.) to carry about their wives with them; but that as marriage in itself unfitted the soul for devotional exercises (§§. 9, 10.), second marriages were yet more dangerous. Without enjoining therefore a single life upon the Clergy, which he doubtless would have done if there had been the slightest scriptural ground for the restriction, he concludes with a eulogy upon those who remain in voluntary celibacy: *Quanti igitur et quantæ in Ecclesiasticis ordinibus de continentia censentur, qui Deo nubere maluerunt, qui carnis suæ honorem restituerunt, quique se jam illius ævi filios dicaverunt, occidentes in se concupiscentiam libidinis, et totum illud quod intra Paradisum non potuit admitti*. But Tertullian's opinions on this subject will be more duly appreciated in the Tract *de Monogamia*, which, with the three other works of this class, is said to have been written in direct opposition to the Orthodox Church.

We must defer this analysis to our next number.

## BP. J. B. SUMNER'S SERMON ON REPENTANCE.

MR. EDITOR,—In the fifth number of the "Original Family Sermons, published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge," is a sermon "on Repentance," by the Bishop of Chester. I confess that I have read it with mingled feelings of disappointment and surprise: disappointment, that so crude a production should have emanated from a pen which has formerly written so ably and so well; and surprise, that a body comprising so many distinguished individuals as are to be found in that Committee, should have admitted it, in its present state, into a collection professedly destined for *plain and practical* instruction.

The text is from 2 Tim. ii. 25,—“If God peradventure will give them repentance.” The ground of the argument is, to all appearance, laid in the two opening paragraphs, which I will therefore transcribe. The Right Rev. author begins thus:—“Repentance then, it seems, is a gift; a gift of God: not what a man produces in himself, but what God works in him. This is not the common opinion. The common opinion is, that it is for a man to determine when he will enter upon a new course, and that nothing prevents him but a want of resolution.” After this ensues a long paragraph, of the application or drift of which (may it be said without offence) I cannot form a probable conjecture; and the Bishop adds:—“If it be so, the short text before us suggests two forcible reasons why this opinion should not continue. First, it tells us, that repentance is God’s gift—next, it reminds us, that repentance is a gift which God does not always bestow.—*These two points it is proposed to consider.*” The limits within which I feel I must be restrained, make it impossible for me to analyze the conduct of this consideration, step by step, until we come to the practical exhortation at the end, “not to remain another day in any way of life which ought to be changed,” nor “another day without a complete surrender of the heart to God.” I must content myself with directly pointing out to the notice of your readers, that this exhortation has no real connexion with the only two points of *doctrine* which are laid down, as above, for consideration. With regard to the first point we may observe, that as repentance is held to be “*a gift of God,*” in a sense pointedly opposed to the “common opinion,” that “it is for a man to determine when he will enter upon a new course,” we must, from this very opposition, consider repentance to be here spoken of as synonymous with the determination to reform. And the difference assigned between the true and the false opinion on the subject, we must take to be, that the latter holds man to be able to form such a determination by an exertion of his own will; and the former refers the whole work to God, as an *unqualified* “gift.” Now I would ask, how can an absolute denial of this “common opinion” be connected with any *practical* result? How can he, who denies that man is able to form a determination to amend, *found on such denial* an exhortation to him “not to continue another day in any way of life which ought to be changed.” Would not such an exhortation, *so founded*, involve the absurdity of saying to him; “Repentance is God’s gift—*therefore* repent.” Thus too with regard

to the second doctrinal point "proposed for consideration," if repentance be simply God's gift; though it be also true that it is "a gift which God does not always bestow," this naked truth, however it might lay a ground for anxiety and apprehension, surely lays none for exertion.

Let it be granted, however, that in the course of the sermon, after *allusions* have been made to a certain frame of mind (and this too under the name of repentance), the establishment of which, in an efficient and productive state, is the unquestionable work of God's Spirit, it is here-upon expressly stated, that "it would contradict all reason and all Scripture, to suppose that this is designed for any who do not *earnestly desire it, diligently seek it, and resolutely labour for it.*" Yet, true as this is in itself, I nevertheless complain that it is at variance with the main assertions which are laid down, at the opening of the subject, as the ground-work of the whole superstructure. A man, it seems, cannot even determine when he will enter upon a new course, and yet must he "*earnestly desire, diligently seek, and resolutely labour*" for repentance.

Of such discrepancies there are other instances in the sermon in question. And the effect of them must be, to leave on the minds of plain persons a sense of unsatisfied want, and a certain confusion of ideas, which must defeat the practical objects of the publication.

Is this sermon, then, chargeable with heterodoxy? Far be it from me to imagine this for a moment. But I do charge it with *inefficiency of teaching*. I do charge it with not "*rightly dividing*" the word of truth. I do charge it with a want of explicitness and perspicuity, which appear, in fact, to have arisen from the want of precision with which the author has defined, in his own mind, the ideas which he intended to attach to the word "Repentance." That I am justified in this observation will appear from the fact, that he has used the term in various senses in various places. In the commencement he has used it, as we have seen, as synonymous with a determination or resolution to amend. He next (p. 312) expressly *defines* it to be "a change of *habits*, proceeding from a change of disposition." He afterwards (p. 314) identifies it with *sanctification*; observing that the repentance of the Corinthians was bestowed by God, because they "*did not sanctify themselves*, but were sanctified by the Spirit of God." And again (p. 319), he enlarges the meaning of this gift to that of *faith* and of *inheritance*; and to all the consequences of *final acceptance*. Now, whatever opinions may be involved in this variety of expression, surely so vague an use of terms, all bearing on the same idea, and this without any attempt to qualify them, or to reconcile them with each other, is not exactly suited to a *practical* discourse. A plain reader would not find it easy, if possible, to satisfy himself whether the author means to exclude, or to admit, the operation of our own free will in the work of repentance. And even the very examples adduced from Scripture do not, from the mode in which they are brought to bear on the subject, remove the obscurity. They are not so used as to throw any direct light on the point to which they are principally applicable, viz. whether the gift of God be absolute or conditional.\*

\* The space afforded does not allow of my noticing in detail what I cannot but consider as the misapplication of several texts, and the false bearing of examples from Scripture.



Now this obscurity is the more disappointing, because whatever notion we may attach to the word, that is, whatever *stage* of repentance we speak of, the *doctrine* which relates to it is capable of such definite statement, and such lucid exposition, that the practical inferences may not only be naturally drawn from it by the preacher, but must inevitably arise, even in the unassisted mind of the plainest reader. If, for instance, we confine our view to the ordinary sense of "repentance," viz. such a *μετανοια*, such a change or turning of the mind towards God, as is implied in a *faithful* determination to amend our lives, then, such an exertion of *will*, such a "*drawing near to God*," on our own parts, may be stated and proved to be that very condition in the candidates for God's grace, which conciliates the assistance of the Holy Spirit, and induces "*God to draw near to us*." Again, if we mainly contemplate the more advanced stage of repentance, when steady resolutions have become so rooted in the heart as to be constantly bearing unequivocal "*fruits of the Spirit*," this happy state may be expressly shewn to be connected with, nay, in one sense, to have resulted from, the earnestness and sincerity with which we ourselves have laboured through God's help to attain it. Two doctrinal principles would thus be laid down, each necessary to the just development of the other. First, the powerless nature of our best efforts, unless "prevented" and "furthered" by God's grace; and, secondly, such a freedom of our own wills, in accepting or rejecting that assistance, as would leave us, should God not vouchsafe to bestow it, *guilty of the causes for which it is withheld*. Of these two principles it may be said, that neither is doctrinally true when opposed to, or even separated from, the other. But by their union, the freedom and all-sufficiency of God's grace are exhibited, at the same time that our responsibility, as moral agents, is maintained. While, from their combined action, as *doctrinal* premises, the necessity for Christian exertion results as a logical and manifest deduction. The sum of the doctrine of repentance, embracing both these principles, is contained in the first words uttered by Christ himself, as well as by his chosen herald. "Repent," said the "Messenger of the PREPARATION;" "*for the kingdom of heaven is at hand*." Repent, that is, as the *fit preparation* for the reception of the Saviour. And when that Saviour reiterated the same words as the elements of his own preaching, he clearly meant to make repentance the *qualification* for the reign of grace—the avenue to "*the kingdom of heaven*." And we may hence conclude, that though the sustaining hand of God is necessary to us at every step of our progress along this rugged path, yet that to represent repentance, *without modification or explanation*, as being *absolutely*, and *in the first instance*, "*the gift of God*," and this too in a sense expressly *opposed* to the determinations and resolutions of man, is to annul the exhortation of our Saviour and his forerunner, and to cast the benumbing shadow of obscurity over a doctrine, which, when rightly viewed, is at once *gracious* and *fruitful*.

In a word, two *essential* faults pervade the sermon in question. First, that the Right Rev. author has stated *only one* of the two principles which ought, in connexion with each other, to govern our practice. He has turned the attention of his readers wholly to the workings of God's Spirit; but he has not asserted, in a doctrinal form, the

corresponding necessity for the working of our own. The consequence of this omission is, that the blessed doctrine of grace falls upon the ear, *in a sense* which paralyzes the practical utility which would otherwise belong to it. For whenever the attempt is made to excite our personal endeavours after holiness, merely as a consequence *resulting from the irrespective gift of grace*, it must fail; because the link, which should connect the *single premise* with its conclusion, is wanting. But where the Gospel exhortations to watchfulness and activity (which involve the practical principle of free-will) are distinctly propounded as the connecting link of doctrine between grace and practice, the result of the combination must inevitably be, a full perception of the necessity for Christian exertion, and for the sedulous use of prayer, and all other *means of grace*.

The other pervading fault is, the exclusive manner in which repentance is spoken of as "the gift of God." *Every thing* is the gift of God; even "the common opinion" acknowledges God to be the "Author and Giver of *all* good things," and certainly not less of spiritual than of temporal things. Even "the common opinion" acknowledges the necessity of God's assistance in every spiritual work, *from first to last*, giving the whole honour and glory of *success* to him. But repentance (in any sense) is not more the gift of God, than is any other Christian quality—nor is it, nor is any other quality God's gift in such an absolute sense, as would deny the *growth* of grace, or the simultaneous operation of our own will. God, it is true, is "no respecter of persons;" but *he is a respecter of qualifications*; and a *willingness to be led* by the Spirit, and an *endeavour to walk* by his aid, are laid down in the Gospel as *qualifications* indispensable in the recipients of his grace. For the gifts of God are two-fold—absolute and conditional. Our life, our limbs, our faculties, are his absolute gift; but repentance (in whatever sense we use the word) and all spiritual graces, can only be his *conditional* gifts. And the gift itself should never be insisted on, without *its nature* being at the same time mentioned. *The conditions* on which the gift depends should neither be withdrawn from notice, nor mystified, but should be held up to view in a light equally broad and distinct with that in which the gift itself appears.

I am forbidden by the limits (already, I fear, exceeded) from saying what I intended on the use made of the text itself. I can only observe that a reference to the context will shew, that so broad an use of its bearings, as is made in this sermon, is hardly warranted by the scope of the Apostle.

I am, &c.

F. R.

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#### TE DEUM.

THE first curacy of the pious Bishop Ridley, was Herne, about six miles from Canterbury, who continued here for several years. It is worthy of remark, that *Te Deum* in English was first chaunted in Herne Church by the above-mentioned divine and martyr.

## THE BISHOPS' RIGHT OF PEERAGE,

*Which, either by Law or ancient Custom, doth belong unto them.*

By PETER HEYLYN, D.D.—A.D. 1640.

## PREFACE.

ALTHOUGH there are books enough writ to vindicate the honours and privileges of Bishops, yet to those that are forestalled with prejudice and passion, all that can be said or done will be little enough to make them wise unto sobriety; to prevail with them not to contradict the conviction of their mind with absurd and fond reasonings, but that truth may conquer their prepossessions, and may find so easy an access and welcome unto their practical judgments, that they may profess their faith and subjection to that order, which, by a misguided zeal, they once endeavoured to destroy.

Many are the methods that have been, and are still used, to raze up the foundation of episcopacy, and to make the name of Bishop to be had no more in remembrance. For first some strike at the order and function itself; and yet St. Paul reckons it among his faithful sayings, that the office of a Bishop is a good work. And the order continued perpetually in the Church without any interruption of time, or decrees of councils to the contrary, for the space of many centuries after the ascension of Christ, and the martyrdom of the Apostles; for they ordained Bishops and approved them. Before St. John died, Rome had a succession of no less than four, viz. Linus, Anacletus, Clemens, and Evaristus; Jerusalem had James the Just, and Simeon the son of Cleophas; Antioch had Euodius and Ignatius; and St. Mark, Anianus, Abilius, and Cerdo, successively filled the See of Alexandria. All these lived in St. John's days; and their order obeyed by Christians, and blessed by God throughout the whole world for the conversion of Jews and Gentiles, for the perfecting of the saints, and the edifying of the body of Christ. Nay, their labour was blessed by God, first, for the conversion, and then for the reformation of this church and kingdom; and therefore I hope there is no sober Protestant in England but will heartily say, Amen, to that prayer of Mr. Beza's, who, although no great adorer of episcopacy, yet, considering the blessings that God brought to this nation by their ministry, put up this devout petition: *Fruatur Anglia ista singulari Dei Benificentia, quæ utinam sit illi perpetua*\*—Let England enjoy that singular blessing of God, which I pray to God may be perpetual to it.

There are others that envy them their honours and dignities. For though the Holy Spirit of God does oblige all Christians to esteem their Bishops very highly, (or more than abundantly, *ὑπὲρ ἐκ περισσοῦ*), in love for their work sake, (1 Thess. v. 12, 13,) and reason itself dictates that the honours conferred upon representatives and ambassadors, redound to the prince that delegates and employs them; though Jews, heathens, and Mahometans, ever paid the profoundest veneration to their Priests, Caliphs, and Muftis, and our religious ancestors in the Saxon, Danish, and Norman times, set the highest value upon their Bishops; yet the religion of this age is to load them with all possible calumnies and

\* Theod. Bez. ad Tract. de min. Evang. Grad. ab Hadr. Sarav. cap. 18.

reproaches, and, with Corah and his accomplices, to charge them with taking too much upon them, and to disdain to set them with the dogs of their flocks.

The priests were judges in Egypt, and so were the Magi and Areopagites (who were sacred persons) in Persia and Athens; and it was no otherwise with the Druids amongst the ancient Britains and Gauls. For Cæsar tells us how their office extended to things temporal as well as religious; that they did not only order public and private sacrifices, and expound religion, and instruct youth, but were free from contribution and warfare, and all burdens of State, and determined all controversies, both public and private, and executed the place both of priests and judges; for if any offence were committed, as murder or manslaughter, or any controversy arose touching lands or inheritance, they sentenced it, rewarding the virtuous, and punishing the wicked.\* The patricii, the noblest Romans, were ambitious to be admitted into the college of the priests; and when the government became monarchical, the emperors took upon them the pontifical dignity, thinking it no diminution of their grandeur to be employed about the service of the gods, but rather conceiving the priesthood too noble an employment to be conferred upon a subject.

But we need no other testimonies to convince us of the rights of churchmen, for the management of the civil concerns of human society, than the Holy Scriptures. Amongst the Jews, the civil and ecclesiastical power were not so distinguished, but one and the same person exercised both. For, not to expatiate upon particular instances, Melchisedec, Eli, Samuel, Ezra, Esdras, were all priests, and had the power, not only of ecclesiastical, but civil jurisdiction. Neither could Samuel have hewed Agag in pieces with his own hand, if it had been unlawful for persons dedicated to the sacred offices of religion, to have intermeddled in causes of blood; which very instance proves that clergymen are not excluded from managing the highest secular concerns by any immutable laws of God or nature. And if there are any canons or councils that forbid them to meddle in things of that kind, that so they may the better attend upon the sacred offices and exercises of religion, let those be obligatory to the persons unto whom they were delivered, but not be pleaded or produced to the prejudice of English Bishops, who have distinct privileges and laws. For there have been constitutions that have forbidden churchmen to marry, to make wills, to be executors of men's wills and testaments, to be the wards of orphans, &c. And these constitutions are of as great force to bind the clergy of England, as the council of Toledo to thrust the Bishops out of the House of Lords in causes of attainder and blood. Let the Archbishops of Mentz and Colen, with other princes of the empire, look to it if it be unlawful for ecclesiastical persons to adjudge criminals to death.

It will be infinite to shew how St. Ambrose, St. Augustine, and the godly Bishops of all ages, had no *supersedes* given them to intermeddle in things civil and secular, because of their wisdom and knowledge in

\* *Sacrificia publica et privata procurant, religiones interpretantur. Druides a bello abesse consueverunt, neque tributa una cum reliquis pendunt.*—

*Si quod admissum est facinus, si cædes facta, si de hæreditate, de finibus controversia est, iidem decernunt.*—*Cæsar, Com. lib. 6.*

things sacred and divine. Certainly the Holy Spirit of God did not conceive it unfit that worldly matters and controversies should be committed to churchmen; for it is highly reasonable to think that those who are the pastors of men's souls will be the best judges in determining their civil rights.

It could not indeed be expected whilst the empire was heathen, that Bishops should be busied and employed in secular affairs, unless it were in those controversies which arose among the Christians themselves, wherein St. Paul gives direction that they should rather determine their contentions by a private arbitrement of their own, than by the public judgments of their enemies. But when kings became Christians, we find persons making their appeals from the tribunals of princes to the consistory of Bishops. For then Bishops had power to reverse the sentence of death, and to stay the hands of executioners, when the poor criminals were going to receive the reward of their iniquities; just as the prætors and consuls of Rome would submit their *fascēs*, those ensigns of authority, when they did but casually meet with some of the priests. Constantine granted the bishops this privilege, that condemned malefactors might appeal unto their courts; and when such appeals were made, the Bishops had power as well to deliver them over into the hands of justice, as to extend unto them a pardon or reprieve. For the privilege conferred on them was as well for the punishment and terror of the wicked, as for mitigating the rigour of justice, and encouraging criminals to virtue and repentance.

Mr. Selden himself, who was none of the best friends to churchmen, grants that for four thousand years the civil and ecclesiastical jurisdiction went always hand in hand together.\* And so it did till Pope Nicolas made the one independent upon the other; so that their disunion is a popish innovation; for till his time the judges of Church and State ever sat together, affairs sacred and religious were scanned and determined in the morning, and those that were secular and civil in the afternoon. There was not, till that time, any clashing between Moses and Aaron; no prohibitions out of one court to stop or evacuate the proceedings of another; and then it was that justice run down like a stream, and righteousness like a mighty river.

If it be said that there are many corruptions among churchmen, and especially in ecclesiastical courts,—the answer is, that callings must be distinguished from persons, or else those two noble professions of law and physic, will fall under the same condemnation with divinity. No man of any sobriety will condemn either of those professions, because there are some empiries in the world who kill men's bodies, and some pettifoggers that entangle and ruin their estates. And I hope divines may have some grains of allowance granted them, as well as the Inns of

\* Ex hisce simul, sanè ex primo et secundo libro hoc satis, puto, constabit per Annos amplius M.M.M.M. tam sacrorum regimen (qua forense esset atque à functione sacrâ ritè distinctum) quam profanorum (sive res spectes sive personas) juxta jus etiam divinum, ex ecclesiæ judicæ populorumque Dei anteriorum disciplinâ perpetuâ ad eodem attinuisse judices seu Magistratus ejusdem Religionis, atque ad synedria eadem, neutiquam omnino ex juris istius instituto aliquo, sacrorum et profanorum instar Ecclesiarum seu spiritualium et laicorum seu temporalium. Nominibus nullatenus discriminata.—Seld. de syn. præfat. libr. secundi.

Court and Chancery, and the College of Physicians ; if they cannot, let that calling which is most innocent cast the first stone.

It cannot be hoped that there will in this age be a revival of the primitive usage of these two jurisdictions. But yet this ought to be seriously regarded by all who have any belief of a Deity, and regard for their native country ; I mean that either our English monarchs might be totally excused from their coronation oath, or not be put upon a necessity of violating thereof. Their oath in favour of the Clergy is, *that they will grant and keep the laws, customs, and franchises, granted to the Clergy by the glorious king St. Edward their predecessor, according to the laws of God, the true profession of the Gospel established in this kingdom, agreeable to the prerogatives of the kings thereof, and the ancient customs of the realm.* But how this oath is observed, when the Bishops are infringed in their ancient and indisputable privileges, let it be considered by all persons of sober minds and principles. And let it be declared what order of men in the whole nation the king can rely upon with so much safety and confidence as upon the Bishops ; and that, not only upon the account of their learning, wisdom, sanctity, and integrity, (qualifications not every day to be met withal in State politicians,) but upon the score of gratitude and interest. For it is from their prince that they derive their honours, dignities, titles, revenues, privileges, power, jurisdictions, with all other secular advantages ; and upon this account there is greater probability that they will be faithful to his concerns and interests, than those who receive nothing from him but the common advantages of government. But this argument is known too well by our anti-episcopal democracies ; and perhaps it is the chief, if not the only reason of their enmity against an order of men of so sacred and venerable an institution.

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As for this little treatise, the author of it is too well known unto this nation to invite any scholar to peruse it. It was written when the Bishops were voted by the House of Lords not to be of the committee in the examination of the Earl of Strafford. For then it was that Dr. Heylyn considered the case, and put these few sheets as a MS. into the hands of several of the Bishops, that they might be the better enabled to assert and vindicate their own rights. It was only intended for private use, and therefore the reader is not to expect so punctual an accuracy as he may find in other treatises of this learned author. It has been perused by some persons of good eminency for judgment and station in the Church of England, and by them approved and commended. All that is wished by the publisher is, that it may produce the effects which he proposes to himself in exposing it to public view ; and that those lords who are now prisoners in the Tower, and from whose trial some have laboured to exclude the Bishops, were able to give unto the world as convincing evidence of their innocency, as that great and generous statesman did, who fell a sacrifice to a prevailing faction, and whose innocent blood was so far from being a lustration to the court, (as some thought it would have proved,) as it drew after it such a deluge of gore, as for many preceding years had never been spilt in this kingdom.

But it is not my design or desire to revive any of the injustice or



inhumanities of the last age. Suffice it to say, that it was for this apostolical government of Bishops that King Charles the First lost his kingdoms, his crown, his life. *And the exclusion of Bishops from voting in causes of blood, was the prologue to all those tragical mischiefs that happened to that religious and renowned prince.* And those who have the least veneration for his present majesty, cannot certainly conceive him a king of such slender and weak abilities, as to permit himself and family to be ruined by those very methods with which his father was before him.

(*To be continued.*)

## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER II.—PART I.

(Continued from page 233.)

THE enormous disproportion between the amount of our population and the capacity of our churches has long been a subject of deep anxiety to all the friends of the Establishment. In the metropolis alone, it is estimated that the numbers who cannot be accommodated in any place of worship, amount nearly to a million. The destitution of Lancashire is almost equally awful; and in the diocese of Lichfield and Coventry, there is church room for only 320,000 out of 1,065,000 inhabitants.

Nor is it only in large towns and their immediate neighbourhood that we find this lamentable deficiency of church-room. The population of the country has doubled itself within a period considerably less than a century. Wastes have been reclaimed and peopled, hamlets have grown to villages, and villages to towns within the present generation; and as the churches were built many centuries ago, and convenience has since determined the distribution of the people, we often find the church placed where it is least useful, at a distance from the more populous parts of the parish. To offer examples within five miles of the spot where I write: in St. Just, two miles from the church, is the fishing town, formerly the borough of St. Mawes, with a much frequented harbour, and so populous, that the Wesleyans have made it a distinct circuit, and it nearly supports a preacher. Mylor contains 2,798 inhabitants, scarcely 100 of whom reside within a mile of the church; Flushing, with about 1,600 inhabitants, and Mylor-bridge, with 400, being each one mile and a half, and Restronquet, a much frequented shipping place and ferry, two miles and a half distant. Ponsanooth, a village with about 500 inhabitants, and a populous neighbourhood, is situated at the junction of three parishes, and two to three miles from their churches. In ten contiguous parishes around and including Falmouth, containing 43,298 acres, and 39,235 inhabitants, with 10 churches, and 4 chapels, served by 16 clergymen, there is church-room for scarcely 10,000. Among these parishes is Perran, whose revenue, with a population of 1,504, does not pay the curate's salary; and Wendron, an extended waste of 12,060 acres, and 4,780

inhabitants, with one small church, at least seven miles from the most distant part of the parish.

The experiment how far religious instruction may be supplied to the country without an Established Church has therefore been tried on a very extended scale. Here are the destitute millions to which the Church has hitherto been unable to extend her care; the barren wastes which she has not yet cultivated. Let us examine, not as a party question, but with the serious and Christian feelings which a contemplation of these perishing multitudes should inspire, what has Nonconformity already done to reclaim them; and what are its probable powers for the future?

The Wesleyan Methodists are estimated, without much difficulty, from the official returns published annually by the Conference. By the report for 1832, it appears that the number of their members in England and Wales, is 252,185. The proportion of friends and hearers, who are not members, will vary with the situation of the different meeting-houses. In towns they are probably three times the number of the members; but in the country places they form a much smaller proportion, because a regular attendance at a distant meeting-house will usually arise from a religious feeling which may be expected to induce the individual to join the society. This proportion is implied in the last report of the Irish Conference: "In the course of the year, we have lost by emigration no less than 680 of our members, and with them, perhaps, twice or three times the number of our congregations and friends." —(*Minutes of Conference, 1832, p. 109.*) Allow the mean,  $2\frac{1}{2}$ , and we have 630,462 for the hearers who are not members. Other calculations lead to a similar result. The "Contingent fund," for supplying deficiencies in poor circuits, is chiefly derived from two separate contributions; the first collected personally from the members, and called the Annual collection; the second, raised by a Congregational collection after every service in all the meeting-houses and preaching stations, on the first or second Sunday in July, and called the July collection. To this members are not expected to contribute. The Annual collection for England and Wales produced last year, 5,422*l.* 2*s.* 5*d.*, or 4*½d.* nearly for each member. By the July collection was obtained, 2,824*l.* 11*s.* 4*d.* Estimating the difference between the produce of a personal application and a Congregational collection at three-fourths, which, allowing for absentees and children, is perhaps, not excessive, we shall obtain 602,574 as the number. To divide the difference between these two results will give 616,518 for the hearers, or 868,703 for the whole body in England and Wales.

The sum raised by the Wesleyans for their Mission equals that collected by the two great bodies of Congregational Dissenters, the Independents, and Baptists; and both parties are equally active in their efforts to swell the amount. They may consequently be considered equal to each other in the compound ratio of numbers and property. But the Dissenters are by far the most wealthy. In the metropolis alone they are said to have 194 congregations, some of which are even opulent; while the Methodists have only twenty-six preachers, or, excluding official characters not appointed to circuits, the Mission Secretaries, the Editor of their Magazine and their Pub-

lisher, whose public duties must occupy nearly all their time, only twenty, and 10,238 members. Again, as every Dissenting cause supports itself from its own resources, Dissent cannot exist in poor districts, where Methodism is enabled to establish itself by the aid of the Contingent fund. Of the 349 circuits in England and Wales, 156 are thus aided. Methodism, in a favourable situation, requires only numbers, and however poor the people may be, it will support itself by its organized system of obtaining small weekly contributions; but where it would thus prosper, Dissent would perish from inanition. For example, the Methodists in the Helston circuit support two preachers at an annual expense little short of 300*l.*, little or none of which is derived from pew-rents; and they remit 31*l.* 18*s.* to the contingent fund. There is a Dissenting meeting-house in the same place, the only one, whose entire revenue from subscriptions and pew-rents is 28*l.*; and the minister, who has been settled there for twenty years, has just received notice to quit, in the hope that another may raise the cause. With Dissenters, village-preaching stations are nearly a dead weight; among Methodists, they contribute more than their full proportion towards the support of the preachers. Methodism every where relies on the number of its supporters; Dissent chiefly on their wealth; it is therefore evident that to produce equal results, Methodism must outnumber Dissent *very* considerably.

It is in our town-population, which little exceeds 4,000,000, that Dissent is almost exclusively found. Even in this, its proportion is not very great. In London it would include but one-eighth of the inhabitants, if all its meeting-houses were crowded; for 1,000 is their full average capacity. The Baptists have not one large place of worship, and are obliged, upon all public occasions, to borrow one from the Independents, or Methodists. They are the only sect of pure Dissenters; for the congregations of many of the largest and most respectable Independent meeting-houses are so only in name. We find the organ, the gown, the Liturgy, every thing apparently as in the Church; and if the favourite minister were ordained, and the building consecrated, it is probable that scarcely a hearer would be lost. In our great second capital, as it may truly be called, Liverpool, Dissenters can form little more than one-twentieth of the population, for they have only eleven ministers.

In Wales they are more numerous, from causes depending partly on the nature of the country, and partly on its language. The very scanty population, little more than ninety to a square mile, is very unequally distributed. In the wild and mountainous deserts, it is a journey often difficult, and sometimes impracticable to the church; and the inhabitants of the little hamlets scattered over these desolate regions, worship almost of necessity in a room, or a small meeting-house near their home, where one of themselves is the minister. In towns, and the more populous districts, English is spoken by the respectable inhabitants, and understood by the majority; but the lower classes are strongly prejudiced against it, and will disclaim any knowledge of it, though they speak it with fluency. The decline of the Welsh language keeps pace with the progress of civilization; and the superior comforts and consideration enjoyed by the decidedly English portion, add the feeling of envious

dislike to that of nationality among the others. This feeling becomes less extensive every year, because the children in such districts learn English out of doors, and speak it almost exclusively. They indeed understand Welsh, as the language of their infancy, from hearing it constantly at home; but they lose the habit of speaking it as they grow up, and when addressed in it, will answer in English. In such places, an English service, though understood by all, will be attended by none who from choice speak Welsh, who, if there be no Welsh church, will attend a dissenting meeting. Nor can we wonder at this. No two languages can be more utterly unlike; and to those who can admire the guttural, the laboured mode of expression, and the broad pronunciation of the Welsh, spoken as it is with an effort which gives at least an appearance of energy, an English service appears lifeless. The preference is not to the principle, but the language. Besides, the congregations in many Welsh meeting-houses indulge in extravagances which never would be endured in a church; and they have been taught to carry Calvinistic tenets beyond the most strained interpretation of the Church Articles. From these causes Dissent certainly abounds in the Welsh portion of the principality; but when its very numerous meeting-houses are spoken of, it must be remembered that the great majority would not make a two-roomed cottage. English Dissent, as far as I have seen, does not prosper in Wales. In the principal town, Swansea, is a small Presbyterian meeting, which has become Socinian; and a respectable one of Lady Huntingdon's denomination, which will contain perhaps 500. Nearly twenty years ago, a quarrel took place in this congregation, and the seceders built a large house in Castle-street, which has been repeatedly begged for, but is still insolvent. Some years after, a quarrel in Castle-street led to a division there, and the erection of a rival in Fisher-street, which had a very brief existence. A few families, about eight years ago, wished to have an English Baptist meeting, and built one to contain 1,200 people. In about three years a party of seceders went off, with their minister, and met in a loft until they had an opportunity of procuring the house in Fisher-street. The debts upon these three houses exceed 4,000*l.*; two of them pay respectively 35*l.* and 24*l.* a-year for ground rent, and neither of them can raise a decent salary for a preacher. Castle-street had four settled preachers within ten years, without including occasional temporary supplies. Insolvent houses and starving preachers may swell the numerical amount of Dissent, but they can add nothing to its influence or respectability.

From the peculiar circumstances connected with Wales, it is evident that it offers nothing applicable to the dense and increasing population of England. And from the data already given, it does not appear that a higher proportion can be assigned to English Dissenters than three-fifths of the Wesleyans, or half a million. Even this includes the congregations of the Scotch Established Kirk, and the numerous ones which are Dissenters only in a lay ministry.

It then becomes a question, Do they increase in proportion to the population of the country—do they increase at all—do they even maintain their numbers?

If we revert to the days of Elizabeth, when they were so numerous

and powerful as to make the Church desire a comprehension at the price of material concessions; to the great Rebellion, when they overturned the Establishment; and to the Restoration, and Act of Uniformity, when 2,000 of their ministers were ejected from the livings of the Church, it must be evident that dissent was then more popular and prosperous than now. But without seeking remote comparisons, have they advanced or retrograded within the last few years? The Christian Lady's Diary for 1829, (published by Dissenters,) gives a list of 208 meeting-houses in London belonging to the Orthodox Dissenters, of which 11 were reported vacant. I am acquainted with the subsequent history of only one of those vacant meetings, that of Little Wild-street. The heads of the British Academy were desired to send to it a young man likely to restore the cause, and a subscription was entered into to secure his income; but the experiment failed. The Areopagus of the infidel Taylor is known to have been an insolvent meeting-house. A recent Dissenting authority gives, as the present number of Dissenting congregations within eight miles of St. Paul's, 109 Independents, 61 Baptists, and 24 Calvinistic Methodists—in all 194. It is to be presumed, that the four or five places of worship, belonging to the Scotch Kirk, are not included among the Independents, but they are not particularized in the list. They would scarcely be classed with Socinians, under the common name of Presbyterians. However they may be classed, there is an evident reduction upon the whole from the former account, and it indicates something more serious than the mere numerical loss. Where all are exposed to the same causes, it shews rather a general decay, of which the weakest are the first victims. This view is supported by other indications. Abraham Booth, one of the most celebrated writers among modern Dissenters, and whose meeting at Prescott-street was one of the most respectable and opulent in London, was succeeded by a minister highly respected in his denomination, and much too amiable to lose or quarrel with a friend. This gentleman has recently quitted Prescott-street, after a connexion of twenty years, from distress at witnessing the progressive decline of his congregation. Some had been lost by death, or removal; others had divided their patronage with a tottering "cause" which they were anxious to uphold: other younger ones had rambled after more shewy preachers; while there were few accessions to replace them; till he at length determined, and not from any mercenary motives,—for his friends would have guaranteed to him an undiminished stipend,—to escape from the decay which he had vainly laboured to prevent. The report of Homerton College, for 1826, the "Dissenting Oxford," as Messrs. Bogue and Bennett style it, and which has existed for a century, complains of "the serious diminution which has taken place in the annual receipts," and that "the annual expenditure exceeds the entire income by at least 350%." A correspondent in the CHRISTIAN REMEMBRANCE has adduced the declining funds of Dissenting missions in proof of a similar conclusion; and if I may offer the result of my own observations, I may state that of all the established Dissenting congregations I know, there is not one which has not, within the last few years, enjoyed greater prosperity than it can boast at present.

Whence then the increase in the numbers of Dissenting meeting-

houses? It arises from two causes; the first, attempts, commonly unsuccessful, to establish Dissent in new situations. Upon this, the testimony of Dr. Chalmers is decisive, for his competency and good-feeling are not to be questioned. He writes, "What shifts, what entreaties, what humiliations, what heartless discouragements must all be undergone before the chapel is reared; what debts and difficulties beset the infant undertaking; and how frequently, after the house has been prepared, no such congregation can be allured, even in the midst of most populous and unprovided districts, as shall yield the barest subsistence to a minister! The country teems with these melancholy abortions; or, (should a living birth be the result of this sore labour,) with the no less melancholy struggles to sustain, by all sorts of appliances a sickly and glimmering life that is ever on the verge of extinction!"—(*Chalmers on Endowments*, p. 129.) Such miserable additions contribute as little to the strength of Dissent, as the sick and wounded to the efficiency of an army.

There are few meeting-houses in towns of a moderate size without one or more of such appendages; and thus the apparent number of places of worship is doubled without any real increase in the strength or number of Dissenters.

Many conditions must combine to establish or preserve a dissenting "cause," which shall afford a commonly decent subsistence to the minister. There must be the numbers afforded by a town of moderate size, or at least by a dense and opulent country population—a people already taught to prize religious instruction—deficient church-room, or an unpopular clergyman to keep the people from church—a popular minister to attract them to the meeting—and with these must exist the internal concord, which it is the admission and regret of Dissenters, can be so rarely maintained for many successive years. Thus Congregational Dissent thrives only in favourable soils, and under favourable circumstances; and would never spread fertility and beauty over our waste places. Or again, to borrow the language of Chalmers, "The system of meeting-houses can only be carried to a certain extent over the face of society; after which, and at its extreme margin, it can no longer summon the people to effectual co-operation, having then to encounter a sluggishness, a spiritual inertness, which it finds to be impracticable. Within this margin there may be, there are, Dissenting congregations which flourish in point of number, and Dissenting ministers who are comfortably and respectably maintained by them. It is near to this margin when the contest begins to be tough and arduous, and at length altogether hopeless. A fraction, and but a fraction, of the species may thus be brought into contact with the word and the ordinances of religion. But the impotency of the system would be felt long before half the species were overtaken; and with no other system than that of free trade in Christianity, the vast majority in every land would in respect even of means and religious ordinances, be left in a state of practical heathenism."—(*On Endowments*, p. 130.)

E. O.



## CHURCH REFORM.—LETTER IV.

MR. EDITOR.—Our next subject of parley with Lord Henley and his friends will be despatched in very few words ; and I should probably have run through some two or three of the objects of the "Church Reformation Society" in my present letter ; but some sensible remarks from your correspondent, "P. P.," which you have kindly forwarded to me, seem to merit a little previous attention. Perhaps it would have been more regular to have inserted his observations as well as the reply ; but as I have no intention to engage in a periodical controversy, or to prolong my correspondence beyond the limits which I had originally prescribed myself, it may be as well to state the main points of difference between us, with the reasons *pro* and *con*, as briefly as possible.

In the first place, then, I am willing, *to a certain extent*, to admit the power of the Legislature to direct the patrons of livings to "nominate a separate person to every separate church," and could wish that the state of Church property were consistent with an extensive modification of the system of pluralities ; but to say that there is "a difficulty attending any alteration respecting lay impropriations, which does not attach to Church property," appears to be directly the reverse of the fact. Lay impropriations, however long possession may, in a manner, have established a sort of vested right in those who hold them, are, in fact, a *legal robbery* from the Church ; and one would think that the difficulty rather consisted in adding robbery to robbery, by attacking the property which as rightfully belongs to the Church, and is confirmed to them by the same tenure, as are the estates of every baron in the land. Alter the disposition of the ecclesiastical revenues so as to benefit the whole body, if you will ; but, in the name of common justice, let the alteration be made by legitimate means, and assemble the *Convocation*, as the only competent judges in the settlement of their own affairs. In what sense cathedral appointments can be called a "*civil establishment*," I cannot conceive ; and as to the competence of the country, "which made and continued that plan of establishment, to alter it as it may seem best for the interests of the religion to be supported by it,"—it must first be proved that the country *did* make and continue it. When your correspondent can produce satisfactory proof that the country has had any thing to do with it, I may concede to him that "such alteration cannot properly be called spoliation : " but cathedral appointments are of a nature of advowsons ; and in acknowledging that advowsons "may be considered as rights, *reserved by the owner of the property out of which the Church was endowed, which ought not to be interfered with*," he must grant the same privilege to the founders of cathedrals ; and it is the grand principle of justice upon which the Church grounds her claim to the protection of her rights. The statement that Deaneries and Prebends are rarely, though sometimes, given as rewards to meritorious individuals, is so notoriously incorrect, that, from the candour of your correspondent, I feel assured that it is an oversight. I do not hesitate to affirm, that a very large proportion of cathedral dignities, in every one of the Sees, are held by men of eminent attainments, who, by their pens or their ministerial exertions,

have upheld the welfare of the Church, and advanced the salvation of its members; and though "such rewards are not *needed* to produce the good which may procure them," would surely be no very worthy ground for their abolition. There is not, perhaps, a Dean or a Prebendary, who would not have worked his work without the prospect of any other reward than that of heaven; but would their devotion justify neglect?

In reply to my observations respecting an assessment on richer benefices, "P. P." maintains that could be no injustice in respect to future incumbents, who have no existing rights; just as "it is no injustice to a layman to pay tithes, (because) the land is taken subject to them." This illustration, however specious, is an egregious fallacy. The founder of a church, in bequeathing his estate to his posterity, left the land subject to tithe; but he did not leave that tithe subject to any future assessment; and the Legislature, in laying a tax on the one-tenth, while they left the nine-tenths free, would be manifestly partial in the enactment. Nor does the act to compel future incumbents to give larger stipends to curates apply with more force; for if an incumbent requires a curate, he is bound to pay for his services in proportion to their extent; which is quite a different thing from giving a part of his living to a neighbouring clergyman who does nothing for him in return. With respect to the "enforcement of real tenths, or the payment of a sum approaching something nearer to the real first-fruits," though a "very small payment compared with the advantage gained," still it is an unjustifiable spoliation, at least, without the consent of the interested parties; and if the public do consider "what the Chapter of Durham, and other ecclesiastical corporations have done, as done by compulsion rather than from Christian charity or a willing liberality," I can only say that the public is a very illiberal public for entertaining any such opinion.

I should have supposed that the general tenor of my remarks in these letters would have led to any other conclusion than that I "think pluralities a real advantage to the community." Doubtless I am of opinion that the non-residence, induced by the existence of pluralities, has been the means of forming a good school for the initiation of the younger clergy into the discharge of their sacred duties; and admitting the greater efficiency of the incumbent himself, and the greater confidence reposed in him by his parishioners; still the curate, acting under his advice and authority, rises gradually into the acquirement of those ministerial qualifications, which, in the want of such superintendence, he would less readily have obtained. Without some adequate substitute for these advantages, I cannot think that the abolition of pluralities would be attended with benefits in any way proportionate to the utility, which, *in this particular*, they afford. That they are an anomaly, I allow, and as such, would be well destroyed or modified; but not without a due provision against the consequent loss of that good of which they have been productive. The responsibility of the absent rector, for due discharge of the pastoral duties among his flock, in reference to which your correspondent thinks me to be mistaken, I still maintain to be a great and important surety for a curate's conduct. It is true, that a curate cannot be removed without the sanction of the diocesan: but the

nomination of the incumbent implies an antecedent responsibility, in presenting to the Bishop a fit and proper person for the charge, and the subsequent duty to take the necessary means for preserving his parishioners from neglect and inattention.

On the supposition of the total abolition of non-residence, "P. P." believes that there would still be a sufficient call for assistant curates and therein for deacons. This appears doubtful, to say the least. The proceeds of a very large proportion of livings are below the means of a respectable maintenance for the incumbent; and, granting that they are all raised to a standard adequate to this end, they would still be unequal to the employment of an assistant. In the larger parishes, which, though not always the richest, would, it may be reasonably supposed, receive grants in proportion to the additional help required, it does not follow of necessity that a deacon would be necessarily engaged; while "ill health and the avoiding of close confinement" are contingencies upon which it would not be right to calculate with any certainty. On the subject of ill health I shall have something else to say immediately, in reference to the object of Lord Henley's Society, which, after noticing the only remaining observation of "P. P." I shall, in conclusion, briefly discuss. To my remarks on the temporal advantages arising from the private resources which a curate frequently brings with him into a parish, he replies, that "if, in addition to his own private fortune, he had the income of the living, surely he could do more for his parishioners, in a worldly point of view, than merely with the addition of a curate's stipend; and that, supposing all resident curates to become incumbents, there would in every case be a gain to the parish." Here, however, it is taken for granted, that the curate, with private resources, would be the incumbent; which, at least, depends upon the patron. If the amount of the curate's fortune be greater, as it often is, than the value of the living, the incumbent, if he were not the same individual, might not have more, and probably would have much less to spend, than the curate. And now for the proper business of the letter, which your correspondent has diverted from its regular course.

6. The sixth object of the Society is, "to provide for the superannuation of aged or infirm ministers." Certain it is that age and infirmity, as well as illness, may require the assistance of a curate, and the supply of other necessities and comforts; and I can readily imagine, that were the prospects of Lord Henley and his associates put in force, the proposed provision would be far more essential than under the present system, bad as it is represented to be. When incumbents are reduced to the mere maintenance of themselves and their families, they will be little able "to lay up for the evil day," even if they have succeeded in effecting an insurance on their lives, or otherwise providing for their families after they are removed from them. The proposed curtailment of the resources of the higher clergy will also diminish their means of dispensing assistance to their needy brethren; and, great as may be the poverty of many of the working clergy, (as the name is foolishly and invidiously applied,) there will be a far greater number of really poor incumbents than there are at present. However, the object in question, (though *Church Reform* will render it yet more essential,) is desirable in many cases; and I

should be glad to see it speedily and efficiently attained, though I do not anticipate such a result from the efforts of the "Church Reformation Society."

You will say that my letter has not advanced very far in the discussion of the matters connected with those which preceded it; but if I was led to reply to the observations of "P. P.," which are entitled from their candour and good sense to due consideration, I shall not however pledge myself to lengthen my subject by any similar digression. I thank you for your truly classical translation of the motto, "*Dum spiro, spero.*" *While there's a spire, there's hope*, is a consolatory reflection, as to yourself, so also, Mr. Editor, to your very sincere friend,

AN ANTI-DEMOLITIONIST.

### ROGATION DAYS.

ROGATION week was first instituted by Mamercus, Bishop of Vienna, upon an urgent occasion,—that God would bless the fruits of the earth; and furthermore, the better to prepare us for the observation of Christ's ascension in the following week, called "cross-week," *quia cruce præeunte circumibant agros sacerdotes*—because the Clergy perambulated the fields with a cross borne before them.

In the Articles of Visitation to be holden by John, Bishop of London, in 1586, (27 Eliz.) is the following query:

21. Whether for the retaining of the perambulation of the circuite of your parish, the parson, vicar, or curate, churchwardens, and certaine of the substantial men of the parish in the daies of the rogations, commonly called the gange daies, walke the accustomed boundes of your parish, and whether in the same perambulation or going about, the curate doe use any other rite or ceremonie than such as be appointed by the Queen's Majestie's injunctions?

In the Articles of Visitation by Bishop Juxon, within the diocese of London, 1640, the same custom is alluded to.

3. Doth your minister or curate in the rogation dayes goe in perambulation about your parish, saying and using the psalmes and suffrages by law appointed, as, viz. Psalme 103 and 104, the Litany and suffrages together with the Homely, set out for that end and purpose? Doth he admonishe the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any feare of scarcitie? And doe you, the churchwardens, assist him in it?

How long have the above usages of our Church been discontinued?  
S. J.

### CANONICAL HOURS OF DIVINE SERVICE.

The canonical hour of	{	Mattins at 9 of clock,	{	The entrance and	{	of Christ's passion.
		(the 3rd hour.)		beginning		
		Vespers at 3 of clock,		The end and con-		
		(the 9th hour,		summation		

Concil. Laod. Can. 18.

## THE TE DEUM.

A TRIUMPHANT song, generally thought to have been composed by St. Augustin and St. Ambrose, on the day that St. Ambrose baptized St. Augustin.

*Bishop J. Cosin. MSS.*

## THE BLESSING.

THE blessing of the priest was anciently used first and last: but rather last, for likely then the people were altogether. The last thing that Christ did in this world was the lifting up his hands and blessing his disciples, Luke xxiv. 50. The apostle shuts up all his epistles with some form of benediction. It was the manner, in the primitive Church, at the end of the Liturgy, ever to dismiss the assembly with a blessing. *Non dimittam te nisi benedixeris*, Gen. xxxii. 26. The people would neither let the priest depart, nor depart themselves, till they had their blessing with them. The blessing pronounced, they had then leave to go, with *λαοὶς ἀφαισις* in the Greek Church; and *missa est fidelibus* in the Latin Church, and none went away before.

*Bishop Andrewes.*

## AN OCCASIONAL HYMN.

*From "American Poetry," noticed at Page 269.*

O THOU, to whom, in ancient time,  
The lyre of Hebrew bards was strung,  
Whom kings ador'd in song sublime,  
And prophets praised with glowing tongue,—

Not now, on Zion's height alone,  
Thy favour'd worshipper may dwell,  
Nor where, at sultry noon, thy Son  
Sat, weary, by the patriarch's well.

From every place below the skies  
The grateful song, the fervent prayer,  
The incense of the heart, may rise  
To heaven, and find acceptance there.

To Thee shall age, with snowy hair,  
And strength and beauty bend the knee,  
And childhood lisp, with reverent air,  
Its praises and its prayers to Thee.

O Thou, to whom, in ancient time,  
The lyre of prophet bards was strung,  
To Thee, at last, in every clime,  
Shall temples rise, and praise be sung.

J. PIERPONT.

## LAW REPORT.

## No. XIII.—CHURCH RATES.

*Hilary Term, 1820.*

JARRATT v. STEELE.\*

THIS suit was instituted by the Rev. Robert Jarrett, Vicar of Wellington, in the county of Somerset, against Frederic Ferdinand Armstead Steele, lessee of the great tithes, for having, in September, 1818, without any competent authority, pulled down several pews, and erected others in the chancel of the church of the parish.

The articles alleged that Mr. Armstead had, on the 27th of August, 1820, clandestinely caused a key of the church door to be made, by which he had introduced workmen into the chancel, for the purpose of preparing for the erection of pews in the chancel.

That the Vicar having ordered a new lock, he, on the 17th of September, caused the door to be forced open, and again brought workmen into the chancel, who, by his order, pulled down part of two pews, and laid the foundation for two new ones.

That the door being secured and bolted, and he being warned by the Vicar to desist, on the 18th of September, broke open the belfry door, and one of the gallery doors; and thus admitted the workmen, and boasted that they could not keep him out of the church.

That, on the evening of the 19th of September, the doors having been fastened, he applied to the Vicar to admit him into the chancel at half-past ten o'clock at night, which he refused to do at so unseasonable an hour. To which he replied, "As soon as you are gone I will get in;" and added, "I will be in within half an hour."

That, on the 25th of September, the workmen, under his orders, stripped off part of the roof from the top of the chancel, and broke through the ceiling; and, descending into the church, removed the inside fastenings from the doors, put on a roller lock, and proceeded with the work in the chancel.

The articles were admitted on the 10th of July, 1819.—On the 4th of December, 1819, a negative issue was given.—On the 9th of December, 1819, the negative issue was retracted, and an affirmative issue given.

*Swabey, for the Rev. Robert Jarrett.*

*No counsel appeared on the other side.*

Judgment.—SIR JOHN NICHOLL.—

This suit is brought against Frederic Ferdinand Armstead Steele, for having forcibly entered the church of Wellington, pulled down two pews and erected others in the chancel;—he was cited to answer to this offence;—the proceedings are instituted by the Vicar of the parish. In consequence of the citation, articles have been given in. These articles set forth the circumstances of the case, which have been fully stated by the counsel, and conclude with praying that the party proceeded against may be canonically punished and corrected;—that he may be admonished to restrain from such excesses in future;—condemned in the costs of the suit;—and ordered to remove the pews he has erected, and to restore the chancel to the state in which it was.

To these articles a negative issue was at first given: that has been withdrawn; an affirmative issue has now been given, and a proxy to the proctor to give it.

By giving an affirmative issue he confesses the facts charged, and submits himself to the law;—and certainly, if the facts stated are true, he has been prudently advised, and has acted wisely in so doing. The facts are most reprehensible, and his illegal conduct has been contumaciously persisted in.

All persons ought to understand that the sacred edifice of the church is under the protection of the ecclesiastical laws as they are administered in these courts; that the possession of the church is in the minister and the churchwardens;—and that no person has a right to enter it when it is not open for divine service, except with their permission, and under their authority. That pews already erected cannot be pulled down without the consent of the minister and churchwardens, unless after cause shewn by a faculty or licence from the Ordinary.

Here an individual, without any pretext or authority whatsoever, repeatedly breaks into the church by violence, pulls down the old seats, erects new ones, breaks a hole into the roof of the church,

\* A lessee of an impropriator of great tithes canonically punished for breaking open the church door with intent to erect pews in the chancel.



and thus descends into the chancel, after repeated admonitions from the minister to forbear.

By giving an affirmative issue, however, he has shewn that he has become convinced of his error and improper conduct;—and on that account the Court is unwilling to proceed against him with rigour.—I shall, therefore, only condemn him in the costs of the proceeding;—admonish him to pull down

the seats he has erected, and to replace those he has pulled down, and to reinstate the chancel as it was:—and to do this, I shall allow him till the first day of next term, when I shall expect him to certify that he has complied with this sentence.

The proctor for Mr. Steele alleged that he had obeyed the *monition* served upon him by order of the Court, and the judge dismissed him from the suit.

## MONTHLY REGISTER.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*Twenty-first Annual Report of the Society for the Encouragement of Parochial Schools in the Diocese of Durham and in Hexhamshire.*

At the commencement of the school year, the proceedings of the Committee were in some measure impeded by the breaking out and the prevalence of that awful pestilence with which it pleased Providence to visit this country. The Society did not hold any meeting in October, 1831, or in January, 1832. But, notwithstanding this partial interruption, the labours of the parochial Clergy, in carrying on the religious instruction of the children of the poor, have not been relaxed; and the Committee are now enabled to report, not only additions to their lists of Schools, but most satisfactory evidence of the extended utility and efficiency of the Society.

The grants to schools this year have been more than usual; but the alteration in the reckoning of the school year makes the present account comprehend a greater length of time.

Total grants from 1st Sept. 1831, to 31st Dec. 1832, 221*l.* 11*s.* 0*d.* In former years, 3,792*l.* 16*s.* 8*d.* Grand total, 4,014*l.* 7*s.* 8*d.*

The numerous applications for aid which are annually received, are proofs of the confidence of the Clergy in the Society's efficiency, and of its willingness to render assistance: and the Committee refer with pleasure to the pledge they also afford of an increased desire in the Clergy to sacrifice any private prepossession on unimportant matters, in order to attain a great public good, by acting in conformity to general rules, and in accordance with defined and authorized, but liberal regulations.

The general state of the Society's schools this year, compared with the Report of last year, is as follows:—

1831—2	Day & Sund.	Sund. only.	Total.	No. of Child.
Durham	105	31	136	18,116
Northumb.	89	29	118	
	194	60	254	
1830—1	166	46	212	16,727
Increase	28	14	42	1,389

This increase is greater (with the exception of that in 1828) than has ever before been reported.

In the county of Durham there are 136 schools (87 new buildings) in 59 livings, which would give between two and three schools to each preferment.

There are about twenty-eight parishes or preferments in the county of Durham, in which the Society have no Schools: in some of these, National Schools might be of great advantage; but in general they consist of agricultural districts, supplied with the common places of rural instruction, or are parishes in towns or in the country, which enjoy the benefit of general or adjacent Schools connected with the Society.

The number of Schools thus annually added to the list is a subject of congratulation.

The School at Chester-le-street, to which allusion has been made in former Reports, is not yet erected; but as application has been made to the Committee to allow the conditional vote of money to remain undisturbed, they still indulge the hope of final success in this large, important, and populous parish.

The prevalence of the cholera, the disturbed state of the coal district for many months, caused by troubles between the pitmen and their employers, and the absence of any Clergyman in the Township of Hetton, have delayed the progress in the measures that were

proposed for building one or more Schools there; but as the new chapel has been very recently consecrated, and a Clergyman is now constantly resident, immediate steps will be taken for securing this useful object. Means for extending national education in other parts of the parish of Houghton-le-Spring are also in operation.

*Secretaries.*

The Rev. THOMAS BAKER, M.A.  
The Rev. T. R. SHIFFERDSON, M.A.  
The Rev. R. W. BAMFORD, B.D.

S. P. C. K. & S. P. G.—STAMFORD.

ON Monday, April 8, a meeting in behalf of the above Societies was held in the Town-hall, Stamford, when a very large assemblage of the most respectable persons attended to hear the report of the proceedings. The claims of the two Societies were most ably advocated by all the speakers. The Rev. R. Twopeny, of Little Casterton, gave a well-condensed history of the Societies since their establishment; and the Rev. J. Wilson, of Laxton, made a powerful and eloquent appeal as to the blessed effects which they had, and were capable, under God, of producing in the hearts of men. The Rev. N. Walters stated, that within the last three years, the Committee had issued from their depository at Stamford 448 Bibles, 252 Testaments, 1107 Prayer Books, and 3897 bound books and tracts. After the meeting a collection was made, which amounted to 51*l.* 15*s.* 2*d.*

It gives us pleasure to see that true and Christian zeal is not wanting in our brethren at Stamford. May they go on and prosper!

Rev. W. WALTERS, }  
Rev. C. ATLAY, } *Secretaries.*

BRISTOL D. S. FOR THE EDUCATION OF THE POOR.

ON Thursday, April 11, the annual meeting of the above Society was held at the School-room, Nelson-street, Bristol, G. Daubeny, Esq. in the chair.

From the Report, we learn that the disbursements of the past year amounted to 272*l.* 2*s.* 1*d.*, a sum exceeding the receipts by 34*l.* 19*s.* 11*d.* Renewed energy will therefore be required to aid the cause of a Society whose aim is to diminish crime, and to diffuse true religion.

Rev. JOHN EDEN, }  
Rev. JOHN B. CROSS, } *Secretaries.*

BATH AND BEDMINSTER S. P. C. K. AND THE EDUCATION OF THE POOR.

THIS Society held its 20th annual meeting on Wednesday, April 10, on which occasion the Bishop of Bath and Wells delivered a very eloquent sermon in behalf of the Society, at the Abbey Church, when about 2000 children were present. After the conclusion of his Lordship's excellent discourse, the annual meeting was opened at the Assembly Rooms, the Lord Bishop in the chair; when the Rev. W. D. Willis read the Report, which was drawn up with that gentleman's well-known ability. It stated, that for the year ending March, 1833, the Committee had issued from the depository—Bibles, 1,025; Testaments, 1,132; Prayer Books, 3144; bound books, 3561; tracts, 25,573; forming a total issue, exceeding that of the previous year by 3,537 books and tracts. It is unnecessary to say, that the Societies' pretensions were well supported, when we say, that among the speakers were the names of Mount, Thomson, Marriott, and Fenwick.

On the following day, the boys of the National Schools were examined; and we are happy in learning that their proficiency in a knowledge of Scriptures, Catechism, &c. gave the highest gratification. The children, to the number of 750, were afterwards regaled with roast beef and plum pudding. By the sale of fancy-work, for the benefit of the Institution, between 50*l.* and 60*l.* were realized.

Rev. W. D. WILLIS, *Secretary.*

S. P. G.—YORK.

THE York Diocesan Committee of the Society for the Propagation of the Gospel in Foreign Parts, in presenting their Annual Report for the year 1832, have in the first place to notice the state of the finances of this Diocesan Committee. Eighteen additional subscriptions have this year been received, including a list of fifteen subscribers in Scarborough, transmitted by the Rev. Mr. Miller, the vicar, together with a donation of 2*l.* and a collection of 28*l.* 17*s.* made in the parish church of Scarborough, after a sermon by the vicar.

The amount of the entire receipts from the different sources of donation, subscription, and collection, is 132*l.* 17*s.* 6*d.* exclusive of arrears: and exceeds by about 40*l.* the amount in the former year.

Rev. W. L. PICKARD, M.A. *Sec.*

## POLITICAL RETROSPECT.

THE returns of the revenue for the quarter, and the year ending the 5th of April last, present respectively a diminution and an increase as compared with those of the corresponding quarter and year preceding. On the quarter, there is a decrease of 92,420*l.*; on the year, there is an increase of 230,289*l.*, the total amount of annual revenue being 43,286,919*l.*

The Roman Catholic representative for the city of Oxford has been unseated, and a Protestant representative returned to Parliament in his room by a decided majority over another Popish candidate.

Public measures of the most weighty and important kind, both as it concerns the morals and the wealth of the nation, have occupied the attention of Parliament. Among these, we particularise a Bill introduced into the Commons by Sir Andrew Agnew, for the better observance of the Lord's-day: this has been strenuously opposed by the party assuming for themselves the distinctive epithet of *liberals*; whilst it has been earnestly prayed for by numerous petitioners, who feel that the existing laws are insufficient to secure them the quiet and peaceful enjoyment of a Christian Sabbath; and supplicate additional measures to be stowed on them that privilege. Mr. R. Grant has introduced a bill for the Emancipation of the Jews. The former bill for the Reform of the Church in Ireland having been withdrawn, because irregularly introduced, a new one, similar in principle and purpose has been brought in. The clauses which abolish the church cess there, and levy a sum on the Clergy for the same service, having been opposed by Sir Robert Peel and other members, the Chancellor of the Exchequer so far yielded as to make the bill operative on future and not present incumbents. The same minister has also proposed the abolition of tithes, whether ecclesiastical or lay property, by their commutation into a corn rent. At the time he moved to bring in the bill for this purpose, he stated, from official returns, that the sum total of the revenues of the Bishops of England, including that of the Bishop of Sodor and Man, amounted to no more than 158,000*l.*, that of the Deans and Chapters to only 236,000*l.*, and that of the parochial clergy to less than 3,000,000*l.*; making the average stipend of each one

of the latter, 285*l.*; or should the revenues of the chapters be included in the division, to about 300*l.*; a revenue sufficient to entitle every parish to a resident minister. This observation was loudly cheered by the House, as was the communication that Government contemplated a measure for the abolition of all pluralities.

IRELAND.—The bill for suppressing disturbances in Ireland has passed into a law since our last Retrospect, and the effect has been good. Generally, the spirit of insubordination and mischief is much repressed, and only in one county, that of Kilkenny, has military law been proclaimed. Officers from the half-pay, and unattached to any other service, have been selected and appointed to the military courts provided by this Act for the trial of offenders.

FRANCE.—The spirit of republicanism evidently gains ground. The acquittal of those charged with an attempt upon the life of Louis Philippe has been celebrated by a dinner, at which four thousand persons were seated, and more than that number applied for tickets, without obtaining them, because room could not be provided for their admission. The Chamber of Deputies found the editor of a newspaper guilty of a libel upon them in their legislative capacity, and sentenced him to fine and imprisonment. He fled, to escape the latter, and the former has been provided for by subscription, to save and secure to him his property.

SPAIN.—The new administration have acquired considerable strength, and the meeting of the Cortes (who have assembled) may probably add to it. Don Carlos and family, the Princess of Beira, and her son, Don Sebastian, have left Spain for Lisbon, whether as a temporary removal from the court of Ferdinand during the sitting of the Cortes, or for the purposes of a secret embassy to Dom Miguel, time alone can discover.

INDIA.—The last mail speaks of a serious mutiny among some of the native troops, and that it had been suppressed, but the details have not been received.

UNITED STATES.—The differences between the State of South Carolina and the Government have been settled, the latter having modified the tariff, to meet the views of the former.

## CALENDARIUM ECCLESIASTICUM. MAY, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>4 SUNDAY after EASTER.</b>		
<i>Morning.</i> —Deut. vi. . . . .	Unity of God . . . . .	{ Dr. Waterland. II. 67. Dr. D. Whitby. I. 1. Bp. Pearson on Creed, Art. I. Dr. L. Atterbury. I. 46. Bp. S. Weston. I. 97, 120. Bp. Beveridge. II. 56. Dr. J. Scott. I. 140.
Matt. iii. . . . .	Repentance . . . . .	{ Dr. I. Barrow. I. 221, 231. Abp. Tillotson. I. 162. Abp. Tillotson. II. 521.
Collect . . . . .	Prayer for the Love of God & his Laws	{ Dr. L. Atterbury. I. 180. Dr. D. Whitby. I. 71. Abp. Sharp. V. 24.
Epistle, James i. 17—21	God unchangeable . . . . .	{ Bp. Brownrig. I. 342.
Gospel, John xvi. 5—13.	The Comforter . . . . .	
Appropriate singing Psalms {	LXXVIII. 4, 5, 7, C.M. <i>Abridge.</i> CXXXV. 1, 2, 3, 4, C.M. <i>Cambridge New.</i>	
<i>Evening.</i> —Deut. vii. . . . .	Fruits of Obedience . . . . .	{ J. Kettwell's Measure of Christian Obedience.
Rom. iv. . . . .	Justification by Faith . . . . .	{ Dr. I. Barrow. II. 41, 54. Bp. J. Williams. 433.
Appropriate singing Psalms {	LXII. 5, 9, 16, L.M. <i>Acton.</i> LXXXIX. 8, 9, 10, 11, L.M. <i>Rockingham.</i>	
<b>5 SUNDAY after EASTER.</b>		
<i>Morning.</i> —Deut. viii. . . . .	On forgetting God . . . . .	{ Christian Rem. VIII. 321. Dr. T. Horton. 282. S. Charnock.
Matt. x. . . . .	Divine Providence . . . . .	{ Dr. D'Oyly. I. 24. Christian Rem. IV. 449.
Collect . . . . .	Prayer for good Thoughts . . . . .	{ Theoph. Dorrington. I. 22. Bp. Brownrig. II. 361.
Epistle, James i. 22—27	Doers of the Word, &c. . . . .	{ Dr. W. Sherlock. II. 58. Dr. G. Stanhope. III. 58. Dr. H. Killigrew. 283.
Gospel, John xvi. 23—33	Prayer acceptable through Christ	{ Bp. Weston. I. 169, 189. Dr. W. Sherlock. II. 223.
Appropriate singing Psalms {	LXX. 1, 2, 3, L.M. <i>Savoy.</i> XCIV. 8, 9, 10, 11, C.M. <i>Warwick.</i>	
<i>Evening.</i> —Deut. ix. . . . .	God's Conduct towards Israel . . . . .	{ W. Reading. III. 227. Dr. P. Nourse. II. 369. Dr. J. Tottie. 277.
Rom. xi. . . . .	Rogation . . . . .	{ Homily. 29.
Appropriate singing Psalms {	CXIX. 114, 119, 120, C.M. <i>Crowle.</i> I. 1, 2, 3, 6, C.M. <i>Cambridge New.</i>	
<b>SUNDAY after ASCENSION.</b>		
<i>Morning.</i> —Deut. xii. . . . .	God's Commands to be obeyed . . . . .	{ Dr. S. Clarke. IX. 279, 205. W. Reading. I. 230. Bp. Beveridge. II. 178, 188.
Matt. xvii. . . . .	Transfiguration . . . . .	{ G. S. Faber. II. 95. Bp. Brownrig. II. 53, &c.
Collect . . . . .	Prayer for spiritual Comfort . . . . .	{ Dr. C. Gibbs. 87, 89. J. Miller. 93.
Epistle, 1 Pet. iv. 7	Seriousness in Religion . . . . .	{ Dr. Paley. V. 107. Dr. Moss. III. 443.
Gospel, John xv. 26, and part of Chap. xvi. } —	Whole Gospel . . . . .	{ Dr. M. Hole. IV. 2, 27. Dr. G. Stanhope. III. 89.
Appropriate singing Psalms {	LXXXIV. 4, 6, 7, C.M. <i>St. Ann's.</i> XLVII. 1, 3, 4, 5, L.M. <i>Wareham.</i>	
<i>Evening.</i> —Deut. xiii. . . . .	False Prophets to be avoided . . . . .	{ W. Reading. III. 291.
1 Cor. ii. . . . .	Enjoyments of a future State . . . . .	{ Bp. Van Mildert. I. 485. S. Johnson. I. 131, &c.
Appropriate singing Psalms {	XVI. 1, 2, 3, C.M. <i>Weston Favell.</i> LXVIII. 18, 19, 20, L.M. <i>Rockingham.</i>	

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
<b>WHITSUNDAY.</b>		
<i>Morn.</i> —Deut. xvi. to ver. 18	Jewish Festivals . . . . .	Dr. R. Burrows. 347. T. H. Horne. Pt. III. c. 4.
Acts x.—beging. ver. 34.	God no Respector of Persons . .	Bp. Moore. II. 315. Dr. B. Ibbot. I. 191.
Collect . . . . .	Prayer for Illumination . . . .	A. Munton. 1. Dr. Paley, Sermon. 23, 28.
Epistle, Acts ii. 1—11 .	Descent of the Holy Ghost . . .	Dr. G. Stanhope on John XVI. 5—15. Bp. Van Mildert. I. 429.
Gospel, John xiv. 15—31	The Comforter . . . . .	Bp. Beveridge. Theol. The- sau. on Luke XXIV. 49. and on Acts II. 1—4. G. Haggitt. I. 225. Abp. Sharpe. V. 24. Dr. H. Owen. 289. Dr. A. Littleton. 76. Dr. T. Brett. 242.
Appropriate singing Psalms {	CXXII. 1, 2, 3, 8, c.m. <i>St George's</i> . Veni Creator, 1, 2, 3, 4, L.M. <i>St. Olave's</i> .	
<i>Evening.</i> —Isa. xi. . . . .	Prosperity of the Church . . . .	Dr. W. Claggett. III. 98. Dr. H. Blair. II. 397.
Acts xix. to ver. 21 . . .	Progress of the Gospel . . . . .	C. Benson. Huls. Lect. A.D. 1820, p. 293. Christian Rem. VI. 377. Dr. R. Moss. II. 223, 247.
Appropriate singing Psalms {	LXXII. 1, 2, 3, c.m. <i>Abingdon</i> . XCVIII. 1, 2, 3, 4, c.m. <i>Cambridge New</i> .	

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

REV. W. F. POWELL.—A handsome collection amounting to upwards of sixty guineas, from the inhabitants of Great Malvern, and other friends, has been announced to the Rev. W. F. Powell, lately appointed to the perpetual curacy of Stroud, (to be laid out in some purchase most conformable to his own wishes,) as a grateful tribute to the exemplary discharge of his clerical duties at the former place. It cannot be the least gratifying circumstance to the Rev. Gentleman, that sixty-nine contributions of twopence each were subscribed by as many of the poorest families; and individually by the members of two large Benefit Societies.

REV. HENRY WILLIAM MADDOCK.—The parishioners of St. Botolph, Bishopsgate, have recently presented the Rev. Henry William Maddock, of Brasenose College, with an elegant silver salver, on which is engraved the following inscription:—"Let this, presented in the year of our Lord 1833, to the Rev. Henry William Maddock, M.A. late curate of the parish, betoken the respect, esteem, and attachment of the parishioners of St. Botolph Without, Bishopsgate."

REV. J. S. NICHOL.—The inhabitants of Wooler and its vicinity, have presented the Rev. J. S. Nichol, of Hetton-le-Hole, near Durham, their late Curate, with a handsome silver tea service, as a mark of esteem for the faithful discharge of his ministerial duties.

REV. JOSEPH ARROWSMITH, B.A.—A beautiful and valuable piece of plate has been presented by the inhabitants of Stockton-upon-Tees, to the Rev. Joseph Arrowsmith, B.A. on the occasion of his departure from that town to the living of Fishlake, near Doncaster, to which he has lately been preferred by the Dean and Chapter of Durham.

REV. WILLIAM HUNT.—The inhabitants of Wednesbury have presented to their late Curate, the Rev. William Hunt, a handsome piece of plate bearing a suitable inscription, in token of their high regard, and in testimony of their approval of his exemplary conduct during his ministry amongst them.

REV. WILLIAM MANNING, M.A.—A very elegant snuff-box, turned out of part of the timber of the frame of the old bells, supposed to have been in the tower of Diss Church for 500 years, has been presented by the Churchwardens, Messrs. Fincham and Luccock, to the Rev. William Manning, M.A. the most highly respected Rector of that parish. On the lid is a silver plate, highly polished, bearing the following inscription (from Cicero :)—“*Mihi, vero, longe antiquus, et sanctius.*”

REV. JOHN BLACKWELL, B.A.—The inhabitants of Holywell have presented to their Curate, the Rev. John Blackwell, B.A. a splendid silver tea-service, as a mark of their esteem, on his leaving them for the living of Merthyr Tydvil, presented to him by the Lord Chancellor: a public breakfast was given on the occasion, and was attended by nearly the whole of the Rev. Gentleman's flock.

The Election of Poor Clergymen with good characters and large families to partake of Dr. Tylour, Mr. Myddleton, and Mrs. Cam's Benefactions, the present year, will take place this month.

DURHAM UNIVERSITY.—This University will be opened in October for Students. The appointments to Professorships, Tutorships, and Scholarships, are to be announced in July, and the lists are ready for the reception of the names of Students. Applicants are expected to state to the Warden their ages and previous education. Letters may be addressed to the Warden, College, Durham. A museum is forthwith to be founded in Durham University.

The Dean and Chapter of Durham have ceded tithes to the value of 25*l.* per annum to the Curacy of Castle Eden, and tithes to a like amount to the Curacy of Monkwearmouth, although neither of those curacies is in their patronage.

SONS OF THE CLERGY.—The Anniversary will be held at St. Paul's Cathedral, on Thursday, the 27th of June. The Rehearsal of the Music will take place, as usual, on the preceding Tuesday. Conductor, Sir G. Smart. Service will commence at 2 o'Clock.

The Meeting of the Charity Children of the Metropolis in St. Paul's Cathedral will take place on Thursday, June 13. Tickets must be obtained and can only be had of the Treasurer and Stewards; or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

The Rev. Harry Lee lately held his tithe audit at North Bradley, Wilts, and after he had received his own tithes, as vicar of the parish, as well as the rents and rectorial tithes for the College of Winchester, as impropriators thereof, he distributed to the poor of North Bradley parish, articles of clothing, blanketing, bedding, &c., to the amount of 100*l.* being nearly one-third of his vicarial tithes. He has also, in the course of the last year, expended between 50*l.* and 100*l.* in keeping a certain number of hands at extra labour, who would otherwise have been unemployed: this, indeed, he has done, more or less, ever since he has been incumbent of the parish. His amiable lady also provided the whole of his school, which was endowed by his predecessor, Archdeacon Daubeny, as well as the girls of the Sunday School (altogether amounting to eighty girls and boys), with warm clothing, to enable them to attend their parish church with comfort and decency.

We are happy to announce the arrival of the Bishop, at Calcutta, on the 4th of November, in good health and spirits, after a passage from Portsmouth of four months and six days, ten days of which were passed at the Cape.

TRUE LIBERALITY.—At the late association meeting at Bulwell, the Rev. Alfred Padley, in consideration of the heavy pressure upon all classes of the village, occasioned by the levying of the damages done in the late riots, presented to the parish the sum of 250*l.* which he had previously advanced for its use, together with a 5*l.* note to be applied by the curate in the purchase of blankets for such of the poor as were unable to obtain them—an example worthy of record and imitation.



## ORDINATIONS.—1833.

Bath & Wells ..... April 7. | Exeter ..... April 21.  
 Chester ..... March 31. | Rochester ..... April 14.

## DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Andras, John Abraham . . . . .	B.A.	St. John's	Camb.	Chester
Barrow, John . . . . .	B.A.	Wadham	Oxf.	Bath & Wells
Brooke, Joshua, jun. ( <i>let. dim.</i> ) . . . . .	B.A.	Exeter	Oxf.	Rochester
Brooking Arthur . . . . .	B.A.	Trinity	Camb.	Exeter
Buckler, William . . . . .	B.A.	Magdalen	Oxf.	Bath & Wells
Campbell, James William . . . . .	B.A.	Trinity	Camb.	Exeter
Carlyon, John . . . . .	B.A.	Pembroke	Camb.	Exeter
Chudleigh, Nicholas Ford . . . . .	B.A.	Magdalen Hall	Oxf.	Exeter
Cockayne, Thomas Oswald . . . . .	B.A.	St. John's	Camb.	Bath & Wells
Cox, John Pope . . . . .	B.A.	Magdalen Hall	Oxf.	Bath & Wells
Crichlow, Henry M'Intosh . . . . .	B.A.	Trinity	Camb.	Exeter
Daniel, John . . . . .	B.A.	St. John's	Camb.	Exeter
Deans, James ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Rochester
Du Boulay, Francis . . . . .	B.A.	Clare Hall	Camb.	Exeter
Gilbert, Henry Abraham . . . . .	B.A.	Exeter	Oxf.	Exeter
Greenwood, William . . . . .				Exeter
Gurney, Thomas . . . . .	B.A.	St. John's	Camb.	Chester
Havart, William James . . . . .	B.A.	St. John's	Camb.	Exeter
Hayes, Edward . . . . .	B.A.	St. John's	Camb.	Chester
Howell, Hinds. . . . .		Merton	Oxf.	Exeter
Iberty, Peregrine Arthur . . . . .	B.A.	Trinity	Oxf.	Exeter
Jenkyns, Charles . . . . .	B.A.	Clare Hall	Camb.	Exeter
Jones, Edward . . . . .	B.A.	Catharine Hall	Camb.	Chester
Kempe, John Edward . . . . .	B.A.	Clare Hall	Camb.	Exeter
Laffer, John Athanasius Henry . . . . .	B.A.	Christ	Camb.	Exeter
Lethbridge, Thomas Prowse . . . . .	B.A.	Christ Church	Oxf.	Bath & Wells
Noble, William ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Rochester
Owen, John ( <i>let. dim.</i> ) . . . . .		Queen's	Camb.	Rochester
Palk, Arthur George ( <i>let. dim.</i> ) . . . . .	B.A.	Christ Church	Oxf.	Rochester
Roper, Thomas Alexander ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalen	Oxf.	Rochester
Stacye, John ( <i>let. dim.</i> ) . . . . .	B.A.	Christ	Camb.	Rochester
Staveley, William Brown . . . . .	B.A.	Catharine Hall	Camb.	Chester
St. Aubyn, Richard John . . . . .	B.A.	Trinity	Camb.	Exeter
Terry, Thomas Hughes ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Rochester
Thompson, Edward ( <i>let. dim.</i> ) . . . . .	B.A.	Clare Hall	Camb.	Rochester
Turbitt, William . . . . .	M.A.	Pembroke	Oxf.	Exeter
Warren, Richard Peter . . . . .	B.A.	Exeter	Oxf.	Exeter
Wickham, Edward Dawe . . . . .	B.A.	Balliol	Oxf.	Bath & Wells
Wilcocks, Edward John . . . . .	B.A.	Trinity	Camb.	Exeter

## PRIESTS.

Buckingham, James . . . . .	S.C.L.	Wadham	Oxf.	Exeter
Chanter, John Mill . . . . .	B.A.	Oriel	Oxf.	Exeter
Comyns, George Thomas . . . . .	B.A.	Wadham	Oxf.	Exeter
Crosthwaite, Benjamin . . . . .	B.A.	Trinity	Dublin	Bath & Wells
Ellis, William Webb . . . . .	M.A.	Brasenose	Oxf.	Rochester
Godmond, Isaac Singleton . . . . .	M.A.	Queen's	Oxf.	Rochester
Hawkins, George Caesar . . . . .	B.A.	Oriel	Oxf.	Exeter
Hickson, Charles . . . . .	B.A.	Magdalen Hall	Oxf.	Exeter
Houlditch, Henry Lovelace . . . . .	B.A.	Christ	Camb.	Exeter
Jackson, Thomas Norfolk ( <i>let. dim.</i> ) . . . . .	B.A.	Christ's	Camb.	Rochester
James, Charles Thomas . . . . .	B.A.	Exeter	Oxf.	Exeter
Kempe, Henry George . . . . .	B.A.	Exeter	Oxf.	Exeter
Kirkness, William John . . . . .	B.A.	Queen's	Camb.	Exeter
Ready, Thomas Martin . . . . .	B.C.L.	Catharine Hall	Camb.	Bath & Wells
Ross-Lewin, George . . . . .	B.A.	Catharine Hall	Camb.	Exeter
Smith, John . . . . .	B.A.	Trinity	Camb.	Exeter
Stevens, Henry . . . . .	B.A.	Oriel	Oxf.	Rochester
Stephens, Richard . . . . .	B.A.	Clare Hall	Camb.	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Toogood, Jonathan James . . . . .	B.A.	Balliol	Oxf.	Bath & Wells
Wade, Charles James . . . . .	B.A.	Jesus	Camb.	Bath & Wells
Whyte, Jas. Richard . . . . .	B.A.	Oriel	Oxf.	Exeter
Willy, George . . . . .	B.A.	St. John's	Camb.	Bath & Wells
Worthy, Charles . . . . .	B.A.	Queen's	Oxf.	Exeter

Deacons, 39.—Priests, 23.—Total, 62.

## CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Johnson, C. F. . . . .	Domestic Chapl. to Viscount Exmouth.
Clemetson, D. . . . .	Chaplain of the County Lunatic Asylum, at Forston, Dorset.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashe, Edward . . . . .	Driffield, V.	Gloster	Gloster	Rev. Robert Ashe
Atkins, John . . . . .	Gidleigh, R.	Wilts	Salisbury	Rev. T. Whigham
Barnard, C. J. . . . .	{ Bigby, R. and Risby, V. with Roxby, V. Apethorpe, C.	{ Lincoln	{ Lincoln	{ R. C. Elwes, Esq.
Berkeley, Miles J. . . . .	{ and Newton Wood, C.	{ Northam.	{ Lincoln	{ V. of Nassington Preb. of Nassington in Cath. Ch. of Lincoln
Blakelock, Ralph . . . . .	{ Gimmingham, R. with Trunch, R.	{ Norfolk	{ Norwich	{ Cath. Hall. Camb.
Coventry, Hon. T. H. . . . .	Severstoke, R.	Worcester	Worcester	Earl of Coventry
Crosse, James . . . . .	Lydeard, St. Lawrence, R.	Somerset	B. & W.	Rev. Edward Crosse
Dukenfield, H. Robt. . . . .	Preb. in Cath. Ch. of Salisbury	Salisbury		Bp. of Salisbury
Dundas, Hon. Chas. . . . .	Ashby de la Zouch, V.	Leicester	Lincoln	Marq. of Hastings.
Evans, Thomas . . . . .	Northover, V.	Somerset	B. & W.	J. H. Chichester, Esq.
Everard, E. Browne . . . . .	West Bilney, P.C.	Norfolk	Norwich	John Dalton, Esq.
Grylls, Thomas . . . . .	Preb. in Cath. Ch. of Exeter	Brecon	St. David's V. of Devunnuck	Bp. of Exeter
Harris, David . . . . .	Callaven, C.	Wilts	Salisbury	J. & J. Maton, Esqs.
Hooper, J. . . . .	Maddington, P.C.	Northam.	Peterboro	Lord Montague
Johnson, Frederick . . . . .	Hemington, V.	Salop	L. & C.	{ Sir And. Corbet, Bt. and Edwin Corbet, Cresw. Pigot, Esqs.
Lee, James . . . . .	Market Drayton, V.	Sussex	Chichester.	P. Lyne, Esq.
Lyne, C. P. . . . .	West Thorney, R.	Northam.	Peterboro	D. & C. of Peterboro'
Mills, Thomas . . . . .	Northborough, R.	Wilts	Salisbury	Bp. of Winchester
Patteson, Thomas . . . . .	Patney, R.	Somerset	B. & W.	J. Gibbs, Esq.
Plucknett, Charles . . . . .	Holton, R.	W. York	York	R. of Spofforth
Raby, — . . . . .	Wetherby, C.	Bucks	Lincoln	Earl of Stamford
Richmond, H. S. . . . .	{ Bredon, V. with Ratby, V.	{ Lincoln	{ Lincoln	{ Bp. of Lincoln
Roe, Thomas Turner . . . . .	Dunholme, V.	Oxford	Oxford	Magd. Coll. Oxf.
Roe, Rhomas Turner . . . . .	Swerford, R.	Lincoln	Lincoln	Lord Monson
Smith, — . . . . .	Donnington-on-Baine, R.	Lincoln	Lincoln	{ Visct. Goderich and Lady
Swan, Francis . . . . .	Bennington, R.	Bucks	Lincoln	Lord Chancellor
Symons, Jelinger . . . . .	Radnage, R.	W. York	York	V. of Wakefield
Twentyman, J. . . . .	Thornes, C.	Lincoln	Lincoln	{ Preb. of Caistor in Lincoln Cath.
Watson, — . . . . .	Caistor, V.	Kent	Cant.	Abp. of Canterbury
White, John . . . . .	Thanington, C.	Gloster	Gloster	{ Hon. H. Moreton, M.P.
Williams, — D.D. . . . .	Woodchester, R.	Hants	Winchest.	Lord Chancellor
Williams, William . . . . .	Winchest. St. Bartho. V.	Notts.	York	Earl of Gosford
Wood, Robert, D.D. . . . .	Wysall, V.			

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Benson, Martin . . . . .	{ Joint Regist. of the Diocese of Gloucester and Merisham, R.	Surry	Cant.	Bp. of Gloucester. Abp. of Canterbury

Name.	Preferment.	County.	Diocese.	Patron.
Brasse, John, D.D.	Stotfold, V.	Beds.	Lincoln	Trin. Coll. Camb.
Carter, C. Jamineau	Great Henny, V.	Essex	London	N. Barnardiston, Esq.
Dean, John, D.D.	Princip. of St. Mary Hall, & Wold, R.	Oxford		Chanc. of University
	Folke, R.	Dorset	{ P. of D. {	Peterboro Brasen. Coll. Oxf.
Frome R. . . . .	Goathill, R. & Minterne, R.	Somerset	{ of Salis. {	Rev. W. Chaffin, & D. & C. of Salisbury
	Holybourne, C.	Dorset	Bristol	Earl Digby
Gibson, John George	& Llanthewy Skirrid, R.	Hants	Winchest.	Mrs. Sturt, &c.
	Ipswich, St. Peter, C.	Monm.	V. of Alton	John Wilmot, Esq.
Griffin, Edward . .	& ——— St. Stephen, R.	Norfolk	Norwich	Rev. C. Fonnerau
Gretton, George H.	Allensmore, V. & Clehanger, V.	Heref.	{ P. of D. {	D. C. of Hereford D. of Hereford
			{ of Here. {	Hon. H. Moreton, M.P.
Hawker, Peter . . .	Woodchester, R.	Gloster	Gloster	
Isham, H. C. . . . .	Shankton, R.	Leicester	Lincoln	Sir Just Isham, Bt.
Lawson, William . .	Masham, V. with Kirkby Malzeard, V.	N. York	Chester	Trin. Coll. Camb.
	Chigwell, V.			
Layton, Thomas . .	& Theydon, P. C.	Essex	London	{ Preb. of St. Pancras in St. Paul's Cath. R. W. H. Dare, Esq.
Lidiard, James. . .	Devizes, R.	Wilts	Salisbury	Lord Chancellor
Okell, George . . .	Wilton, C.	Chester	Chester	Lord de Tabley
Pawsey, J. Wilton .	Clowne, R. & Leire, R.	Derby	L. & C.	Lord Chancellor
	Cliburn, R.	Leicester	Lincoln	Countess de Grey
Poole, John . . . .	& Plumpton Wall, C.	Westm.	Cumb.	Carlisle Bp. of Carlisle
Reed, J. . . . .	Rockliffe, C.	Cumb.	Carlisle	D. & C. of Carlisle
	Preb. in Cath. Ch. of Salisbury			Bp. of Salisbury
Salter, John. . . . .	& Stratton, St. Marg.	V. Wilts	Salish.	{ Bp. of Salisbury no- minates, & Merton Coll. Oxf. present
Toms, W. . . . .	Combmartin, R. & South Moulton, P.C.	Devon	Exeter	{ Rev. J. Toms D. & Cns. of Windsor

# OXFORD.

## ELECTIONS.

IN Convocation the Proctors of the last year resigned their offices, and the new Proctors, having been previously elected by their respective colleges, were presented for admission to the Vice Chancellor.

*Senior Proctor.*—The Rev. Henry Allison Dodd, M.A. Fellow of Queen's Coll.

*Junior Proctor.*—The Rev. John Prideaux Lightfoot, M.A. Fellow of Exeter Coll.

The former was presented by the Rev. John Fox, D.D. Provost of Queen's Coll.; the latter by the Rev. John Collier Jones, D.D. Rector of Exeter Coll. After taking the oaths, and being admitted by the Vice Chancellor with the usual ceremonies, to the office of the Proctorship, the new Proctors nominated the following gentlemen to be the Pro-proctors for the ensuing year:—

Rev. Thomas Pearson, M.A. Fellow of Queen's Coll.; Rev. Septimus Bellas, M.A. Queen's Coll.; Rev. Ernest Hawkins, M.A. Fellow of Exeter Coll.; Rev. Edward Fanshawe Glanville, M.A. Fell. of Exeter Coll.

The Chancellor of the University has nominated the Rev. Renn Dickson Hampden, M.A. late Fellow of Oriel College, to be Principal of St. Mary Hall, in the room of the late Rev. Dr. Dean.

In Convocation it has been unanimously resolved to suspend the Bampton Lecture for two years, in consequence of the very heavy expense necessary for repairs on the estate appropriated to the payment of the Lecturer.

Charles Marriott, B.A. Scholar of Balliol Coll., and Frederic Rogers, B.A. of Oriel Coll. and a Craven Scholar, have been elected Fellows of Oriel Coll.

John Edward Giles, Commoner of Queen's College, has been elected to the first Lusbey Scholarship in Magdalen Hall.

## DEGREES CONFERRED.

### DOCTOR IN CIVIL LAW.

W. Andrew Rew, Fell. of St. John's Coll.

### DOCTOR IN MEDICINE.

Philip Lovell Phillips, Exeter Coll.

## BACHELOR IN DIVINITY.

Rev. Haynes Gibbs, Fell. of Lincoln Coll.

## BACHELORS IN MEDICINE (WITH LICENCE TO PRACTISE).

Richard Croft, Fell. of Exeter Coll.

William Travers Cox, Pembroke Coll.

## MASTERS OF ARTS.

W. Emanuel Page, Student of Christ Ch.

Alfred Fisher, St. Alban Hall.

Rev. T. Walmsley Teasdale, Lincoln Coll.

Rev. J. W. Sharp Powell, St. Edmund Hall.

Henry Sweeting, Queen's Coll.

Edward Lowndes, Magdalen Hall.

Rev. W. Turbitt, Scholar of Pemb. Coll.

Charles Page Eden, Fell. of Oriel Coll.

Henry William Wilberforce, Oriel Coll.

John Dorney Harding, Oriel Coll.

Rev. John Marriott, Oriel Coll.

James G. Headlam, Brasenose Coll.

T. Pearson, Mic. Scholar of Queen's Coll.

Rev. Henry Stevens, Oriel Coll.

## BACHELORS OF ARTS.

Charles Thornton, Ch. Ch. grand comp.

Lord Boscawen, Christ Church.

George William Lewis, Magdalen Hall.

George Hodson, Magdalen Hall.

W. Hutchinson, Bib. Clk. of All Souls' Coll.

## BACHELORS OF MUSIC.

W. Dawson Littledale, Brasenose Coll.

James Harris, Magdalen Hall.

## CAMBRIDGE.

## ELECTIONS.

Henry Thompson, M.A., Christopher Clarke, B.A., Charles Merivale, B.A., William Henry Hoare, B.A., and George Augustus Selwyn, B.A., have been elected Foundation Fellows of St. John's Coll.; and the Rev. H. E. Cobden, M.A. and the Rev. Solomon Smith, M.A., Platt Fellows of the same Society.

James Hildyard, B.A., of Christ Coll., has been elected a Foundation Fellow of that Society.

William Arrowsmith, of Trinity College, and George Henry Marsh, of St. John's College, have been elected Bell's Scholars.

The following gentlemen of Trin. Coll. have been elected Scholars of that Society:—

Fryor,	Lushington,	Merivale,
Donaldson,	Hours,	J. J. Smith,
Morton,	Goulbourn,	—
F. Williams,	Harris,	—
A. Hulton,	Rawle,	Westm. Scho.
Birks,	Grote	Cotton,
Gooch,	Le Mottee,	Carrow.

## GRACES.

The following Graces have passed the Senate:

To allow "The British Association for the Advancement of Science," the use of the Senate-House and Public Schools during the week commencing the 24th of June next, at such times as they may not be wanted by the University: and to appoint the Vice Chancellor, the President of Queen's Coll., the Public Orator, Professor Sedgwick, Professor Henslow, Mr. Whewell, and Mr. Chevalier, a Syndicate, who shall take care that these buildings suffer no injury.

To fix the annual stipend of Mr. Glaisher, the Second Assistant at the Observatory appointed under the authority of a Grace dated March 18, 1829, at the sum of 70*l*.

To authorise the payment of 118*l*. 1*s*. 6*d*.

to Messrs. Troughton and Simms, of London, that sum being the excess of their bill for the Mural Circle, lately erected at the Observatory, above the estimate of 1,050*l*. presented to the Observatory Syndicate on July 5, 1820.

To allow the Professor of Botany the sum of 16*l*. 8*s*. for the purchase of a collection of North American Plants, containing 280 species from St. Louis, 280 from New Orleans, and 210 from Alabama.

To allow Mr. Crool, the Hebrew Teacher, 30*l*. out of the University chest, in addition to his annual salary.

To allow John Bowtell, the Library Keeper, an addition to his salary of 20*l*. in consequence of the additional labour arising from the great increase of books, and the necessity of entering them in the catalogue, for which the usual library hours are insufficient; which increase of salary is recommended to the Senate by the Syndics of the library, and agreed to at a special meeting, held March 4, 1833.

A Grace also passed the Senate allowing Mr. Dunn, of Burwell, ten per cent from his rent for the year ending Michaelmas, 1831.

In consequence of an informality in the Report of the Syndics appointed "to consider of what standing Candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree," &c. the recommendations were withdrawn. The Syndics have since issued another Report, recommending to the Senate—

1. That no Certificate of Approval for the degree of B.A., delivered by the Examiners to the Registry, be valid, unless it shall appear that, at the date of such certificate, the person obtaining it had entered upon his eleventh term at least, he having previously kept nine terms, exclusive of the term in which he was admitted.

2. That, in the case of a person so approved in his eleventh term, such certificate shall not continue in force, unless it shall appear, when such person applies for his admission *ad respondendum questioni*, that he has kept the said eleventh term.

*The Syndics further recommend,*

That in the Lent term of any year, no person be admitted *ad respondendum questioni* on or before Ash-Wednesday, who shall not have been publicly examined at the usual time of examination in the month of January of that year; except those, who, in consequence of ill-health, may, by the permission of the Proctors and Examiners, have absented themselves from such Examination.

That these regulations shall not apply to those persons whose names shall appear in the list of honours at the examination in January, 1834.

The Syndics appointed by a grace dated Feb. 4, 1833, "To consider what alterations should be made in the nature and directions of the Iron Fence of the Senate-house Yard, and to report their opinion before the end of that term," have reported as follows:—

That after the best consideration they can give the subject, they cannot form any decided opinion what alterations should be made; but considering the state of the funds of the University, and the uncertainty of its future plans concerning the disposal of the ground contiguous to the Senate-house, it appears to your Syndics advisable to make no greater change at present in the Senate-house Yard, than the improvement of the street absolutely requires. They recommend therefore, that the corner extending from the front gate of the Senate-house Yard (the gate nearest King's College), to the termination of the new iron railing in front of King's College, be thrown into the street (the University reserving the right to that ground), substituting for the present fences a curved iron fence.

That the Vice-Chancellor and Syndics be authorized to procure an estimate of the expense of making the alterations above recommended, and do carry them into effect as soon as possible.

A grace has passed the Senate, to carry into effect the alterations recommended in the above report.

#### DEGREES CONFERRED.

##### HONORARY MASTERS OF ARTS.

Joseline W. Percy, St. John's Coll.  
Frederick de Grey, St. John's Coll.

##### BACHELORS IN DIVINITY.

William Hutchinson, Emmanuel Coll.

Rev. John Augustus Barron, Queen's Coll.  
Rev. Charles Wharton, Queen's Coll.

##### MASTERS OF ARTS.

T. Borrow Burcham, Fell. of Trinity Coll.  
Joseph Mann, Fell. of Trinity Coll.  
T. Henry Steel, Fell. of Trinity Coll.  
T. Wilkinson, Fell. of Trinity Coll.  
John Langton, Trinity Coll.  
John Mitchell Kemble, Trinity Coll.  
Rev. F. Chas. Crick, St. John's Coll.  
C. Cardale Babington, St. John's Coll.  
Comyns Tucker, Fell. of St. Peter's Coll.  
W. Hardman Molineux, Fell. of Clare Hall.  
E. Steventon, Fell. of Corpus Christi Coll.  
Joseph Pullen, Corpus Christi Coll.  
W. Dixon Rangeley, Fell. of Queen's Coll.  
Rev. Frederick Hose, Queen's Coll.  
Henry Kuhff, Fell. of Catharine Hall.  
Mordaunt Barnard, Christ's Coll.  
Rev. G. Urquhart, Fell. of Magdalene Coll.  
Rev. William Whall, Emmanuel Coll.  
Rev. C. James Barnard, Emmanuel Coll.  
Frederick Watkins, Emmanuel Coll.  
Roger Buston, Emmanuel Coll.  
Rev. J.W.L. Heaviside, Fell. of Sidney Coll.  
Rev. Adam Fitch, Christ's Coll.  
Rev. Charles Chapman, Corp. Christi Coll.  
Charles T. Whitley, Fell. of St. John's Coll.  
Charles Hensley, Catharine Hall.

##### BACHELOR IN CIVIL LAW.

Gregory Rhodes, Trinity Hall (comp.)

##### BACHELORS OF ARTS.

Robert Harries, Trinity Coll.  
William Potchett, St. John's Coll.  
Isaac Spooner, Caius Coll.  
Thomas Drake Young, Queen's Coll.  
W. John Langdale, Catharine Hall.  
John Dawson, Jesus Coll.  
John Thomas Kitson, Magdalene Coll.  
Wm. Bond Clements, Trin. Coll. (Comp.)  
George Elliott Clarke, Trinity Coll.  
William Hughes, Trinity Coll.  
William Palin, Trinity Coll.  
Edward Batchelor, Trinity Coll.  
Charles Onslow, Trinity Coll.  
William Samuel Bucknill, Trinity Coll.  
John Kinnersley Smythies, Trinity Coll.  
Lewis Gregory, Trinity Coll.  
William Hughes, St. John's Coll.  
Henry Ralph Francis, St. John's Coll.  
Charles Cookson, St. John's Coll.  
John Watson Skelton, St. Peter's Coll.  
John Leach, Pembroke Coll.  
Thomas Kyrwood Bowyear, Caius Coll.  
Henry George Hopkins, Caius Coll.  
Sam. Faulkner Montgomery, Corp. Chr. Coll.  
William Jas. Irwin, Queen's Coll. (Comp.)  
David Pugh, Catharine Hall.  
Alexander Bath Power, Catharine Hall  
Joseph Mitton, Jesus Coll.

## PHILOSOPHICAL SOCIETY.

A meeting of the Philosophical Society was held on Monday evening, March 25, the Rev. Professor Sedgwick, the President, being in the chair. Various presents to the Society were announced; among which was a drawing of the volcanic island *Julie* (Graham's island) which appeared in the Mediterranean in 1831, by M. Constant Prevost, who visited this island by direction of the Academy of Sciences of Paris. A memoir was read by the Rev. J. Power, of Trinity Hall, on the effect of wind on the barometer. Dr. Clark exhibited a drawing of a very remarkable case in the human subject, in which the internal mammary artery arose from a part of the axillary artery, immediately on the outside of the anterior scalene muscle, and then held a tortuous course above the edge of the first rib to its usual destination. After the meeting, Professor Henslow gave an account, illustrated by diagrams, of a method of classifying and designating colours, with an especial reference to their use in describing objects of natural history. It was observed that all *bright* colours are *binary* combinations, and may be produced by a mixture of three *primary* colours, pure red, yellow, and blue, in various proportions; and that other colours which are *dull* may be produced by the combination of these bright primary or binary colours with a small portion of grey, by means of which they become what is termed in the Latin nomenclature of natural history, *sordidi*; or again, by the mixture with a larger portion of grey, in which case they are termed *sordidissimi*. This view of the subject agrees in substance with that of Mirbel, with some modifications of the classification. It possesses great advantages over the arrangement and nomenclature of colours proposed by Werner, which has since been very generally adopted by the German mineralogists, and embodied in a book of colours published by Mr. Symes. Werner's method consisted in adopting 79 *arbitrary* colours, and giving a name to each; but the one now suggested gives a *chromatometer* in which each of 132 colours has a place determined by its relation to the approxi-

mate colours, and necessarily includes all possible colours, or gives them a place between two contiguous colours of the chromatometer.

A meeting of the Philosophical Society was held on Monday evening, April 22, the Rev. Professor Sedgwick, the president, being in the chair. Among the presents announced to the Society, were various objects of Natural History from China, given by Mr. Vachell. A communication from Professor Miller was read, containing an account of some experiments made by him in conjunction with Professor Daniell, of King's College, London. Sir David Brewster announced, at the last meeting of the British Association, the discovery of a series of fixed lines in the spectrum formed by light that had been transmitted through nitrous acid gas. Professors Miller and Daniell obtained a similar result when the light of a gas lamp was passed through a jar filled with vapours of bromine, iodine, and enchlorine. The vapours of chlorine and indigo were not found to produce such lines. After the meeting, Mr. Whewell explained some of the difficulties which had attended his researches concerning cotidal lines.

The following summary of the Members of the University, is extracted from the *Cambridge Calendar* of the present year:—

	Membs. of Sen.	Membs. on dis.
Trinity Coll. ....	764	1641
St. John's Coll. ....	517	1086
Queen's Coll. ....	98	369
Caius Coll. ....	108	213
Christ's Coll. ....	80	222
St. Peter's Coll. ....	88	203
Emmanuel Coll. ....	103	209
Catharine Hall ....	55	187
Corpus Christi Coll. ....	69	180
Jesus Coll. ....	76	174
Clare Hall ....	72	159
Magdalene Coll. ....	60	154
Trinity Hall ....	33	122
Pembroke Coll. ....	47	113
King's Coll. ....	67	111
Sidney Coll. ....	46	99
Downing Coll. ....	28	54
Commorantes in Villâ	8	8
	2319	5344

## NOTICES TO CORRESPONDENTS.

We shall feel indebted to our readers if they will forward to us for publication any "Opinions" which they may have taken upon points of Ecclesiastical Law as yet undecided. We beg our friends at Stamford to accept our thanks. A Correspondent asks whether a clause could not be inserted in Sir A. Agnew's Bill, providing, "that where fairs and markets fall on *Ascension Day*, the day before be substituted. We have not space to admit the letter of "*Fraternus*," but the union of principle and purpose which he advocates we highly approve. Had "*T. U.*" applied to us earlier, we should have been happy in publishing the Discourse he desires. If Socinian "*Harriet*" is not already mad, she soon will be.